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DIVINITY, REVEALED AND UNREVEALED.

BY WILLIAM B. HAYDEN.

Exod. xxxiii. 20, 11.—“And he said, Thou canst not see my face: for there shall no man see me, and live.”—“And the Lord spake unto Moses face to face, as a man speaketh unto his friend.”

It is a doctrine of the New Jerusalem Church, that the Lord Jesus Christ is the only God of heaven and earth. Circumstances of late are tending to bring this doctrine into wider notice; and its discussion, therefore, always important in itself, is, as related to the public mind, growing daily more timely and appropriate.

How many earnest minds are there that start back at this proposition, unable not only to receive it, but even, as it seems, to give it that rational entertainment which might lead to a clearer view of its meaning and proportions! Much of this attitude, we are persuaded, is the result of misapprehension. The language in which the doctrine is frequently couched probably misleads the minds of a majority, the first time they hear it pronounced. We know

that it is extensively misunderstood. One conception is in the thought of the speaker, while another and a very different conception arises in the thought of the hearer.

Our discourse, therefore, on the present occasion, will be explanatory. Few and brief must be the illustrations of a theme so vast in a space so short ; but every sincere believer may have a mite to offer to the common stock, and a few sentences will sometimes suggest a direction which inquiring thought will follow out.

Two parallel lines of representation concerning God run through the Scripture.

On the one hand, he is said to be above sight and knowledge. And the Lord said unto Moses, "Thou canst not see my face : for there shall no man see me, and live." "I will cover thee with my hand while I pass by ; . . . but my face shall not be seen." And Moses, recalling to the Israelites the promulgation of the law, "And the Lord spake unto you out of the midst of the fire : ye heard the voice of the words, but saw no similitude ; only ye heard a voice." And Job asks, "Canst thou by searching find out God ? Canst thou find out the Almighty unto perfection ? It is as the heights of heaven ; what canst thou do ? deeper than hell ; what canst thou know ?"

So in John : "No man hath seen God at any time." And in another place, speaking of the Father, "Ye have neither heard his voice at any time, nor seen his shape."

And, on the other hand, he is frequently said to be within sight and knowledge. In the wilderness, when the cloudy pillar descended, he stood at the tabernacle door, and "talked with Moses ;"—"The Lord spake unto Moses face to face, as a man speaketh unto his friend." Moses not only heard a voice, but also saw a form. While they were yet encamped before Sinai, "Then went up Moses and Aaron, Nadab and Abihu, and seventy of the elders of Israel ; and they saw the God of Israel : and there was under his feet as it were a paved work of a sapphire stone, and as it were the body of heaven in its clearness."

This is the predominant representation of Scripture ; that of appearance, visibility, *theophany*. The intercourse was kept up through the wilderness journey. Almost daily, for some periods, went Moses up into the mount to hold converse with Jehovah standing there in human form. Thus he came to Abraham, and the patriarchs ; to Joshua, Gideon, Manoah ; thus, too, he appeared to the prophets, when he gave them his Word and sent them to utter it. Joshua, Ezekiel, Daniel, and several others, describe leading features of the personal appearance. How numerous are the instances in the Old Testament !

So, also, our Lord, in the New : "The only begotten Son which is in the bosom of the Father, he hath brought Him forth to view." "I and the Father are one." "He that hath seen me hath seen the Father."

Follow to the Book of Revelation, and you will hear the same One saying, "I am Alpha and Omega, the beginning and the ending, who is, and who was, and who is to come, the Almighty."

Now what is the central truth veiled behind these contrary representations ? These seemingly divergent statements we believe to be harmonious : contrasted views, necessary to bring out the double truth relating to the Divine Nature ; describing to us two different aspects of one infinite Being.

The explanation is simple.

Supreme Divinity is above our knowledge. God, as he exists in his own essence, is beyond the reach of our faculties. The finite cannot grasp the infinite. Dwelling in his own plenitude and perfection, he is equally above the heavens as above men. Transcending the limitations of space and time, being "in all space without space, and in all time without time," he is not an object of definite thought. "What proceeds immediately from the DIVINE ITSELF cannot be comprehended even by the angels of the inmost heaven." Here the highest archangel is brother to ordinary man ; the Absolute Consciousness—uncreated, self-

existent Will and Thought—dwells in a region of being infinitely removed from the ideas of both.

This is a great truth, never to be lost sight of. It is to have a constant effect upon all our subsequent teachings, standing as a mighty lamp in the background of all theology, casting its light over the figures we project upon the curtain.

But this is not the whole truth in regard to the Lord our God. With this alone, we should have but half an infinite. There is another region of being in the range of his own consciousness, equally a constituent of himself, in which we have far greater interest.

This is the capacity which he has of adapting himself to his intelligent creatures. "Though Jehovah is high, yet hath he respect unto the lowly." If men and angels cannot go up to him, yet he can come down to them. "The Divine is capable of passing from its supreme seat, and becoming manifest to sight and hearing." He can accommodate himself to finite minds, descending from his state of absolute Will and Thought, into states of thought and affection which relate him to them,—within the range of their apprehension and appreciation. This is the revealing process. On this plane he becomes an object of thought. He can make known his sympathy to us, and we can have feelings of sympathy with him. While thus manifesting himself, his interior Divine is veiled, and a more exterior thought and feeling put on.

Let us take an illustration of this from the human consciousness. Immanuel Kant is a good instance of a profound philosopher; in him the human mind reached a high order of development. He delighted in grave questions, and revolved in his thought the deep problems of the universe. This was his abiding habit, the quality or characteristic by which he is chiefly known to us.

A little child at his side, however, would have no sympathy with those deep things. His little mind could not enter into that region of thought, nor take in the conceptions

which formed the mental landscape of the other. So long as the man dwelt in the region of philosophic thought and will, the two would remain spiritually far apart. There would be no access on the part of the child, no reciprocity, no mutual interchange of thought and feeling between them.

But as soon as the man should descend from his philosophic elevation, putting on the father, condescending to the little one, accommodating himself to his childish states, by clothing his superior mind with adapted thought and feeling, access would be opened. Reciprocity would begin, and mental interchange go on.

Now this faculty, which, as we see, man has, of descending from the central region of consciousness proper or peculiar to himself, and accommodating himself to those below him, the Lord has in a super-eminent degree. He is the Universal Father. Every finite spirit is a creation from himself, momentarily upheld by his effluent life ; and whose thought shall conceive, or what language express, the nearness of approach, or the fullness of sympathy, that may possibly exist between the human soul and its Maker !

This Divine faculty, inasmuch as it is that portion of his nature by which he relates himself to human beings, is called, in the language of the New Church, the Divine Human, or Divine Humanity of the Lord. Not something separate from and out of himself, but a region of possible thought and feeling lying within the circumference of his own personality.

We then have, as a key to these contrary statements of Scripture, that the Lord as to his *Supreme Divinity* is incomprehensible and unintelligible to men, but that in his *Divine Humanity* he reveals himself to his children.

One thought more. This faculty of Fatherly condescension in man is very limited, traversing only a narrow range of sympathies and capacities. Not so in the Divine Mind. There it is unlimited. It is adapted as nearly to one as to another. It reaches from the lowest state of conscious love

and wisdom to the highest. It meets every finite mind at its own level, varying according to recipient states, going forth in love and thought to all peoples and nations, taking in every planetary family in the realms of space, with all their variety of genius, ascending and descending into all spiritual worlds, accommodating itself to every grade of intelligence, and embracing all generations of men. The humanity of the Lord, therefore, is not like the humanity of another man, but an Infinite Humanity.

By denying this capacity to the Divine One, should we not in reality limit his infinitude, and in idea shut him out of a very important realm of his own being?

Have we not here, then, the reason why, when the Lord reveals himself to his creatures, he reveals himself as a Divine Man? It is in accommodation to their states,—to the indispensable conditions of finite will and thought.

Thus far we have viewed this Divine faculty only in its potentiality. But as existing only thus, it is no actual medium of communication from God, nor of access for man. The childlike states of thought and feeling existing potentially in the mind of the philosopher were no medium of intercourse between him and the child until they were put into actual operation, and embodied in word, expression, and gesture. So the Divine-Human states of thought and feeling existing potentially in the mind of Jehovah cannot become a medium of communication and access, a door opening down from God to man, and up from man to God, until they are embodied,—presented in a form, put into actual operation, and so manifested and expressed. Without this revelation, man would have no knowledge of their existence, and they could not directly affect him.

How shall this be effected? How shall the Divine Humanity realize itself in space and time, presenting itself as an object of thought and feeling to finite minds?

In the Scriptures we have the method described. Under the Jewish dispensation it was effected by means of an angel. When a communication was to be made,—a direc-

tion given to the lawgiver, or a vision shown to a prophet,—the Lord flowed in, with his Spirit, taking possession of an angel. The proper will and understanding of the angel was for the time quiescent, or held in abeyance, while the Supreme Will and Understanding operated through him. He was then a perfect medium of the Divine Mind, and was called the Angel of Jehovah. The animation that appeared in that form was the animation of Divine Life. The words it spake were spoken by Jehovah, the acts it performed were performed by Jehovah, dwelling in and operating through it; and they who saw it were said to have seen Jehovah. And these literal expressions we do not think calculated to mislead,—they were manifestations of God, in states of his infinite condescension.

When the communication was ended, in each particular case, the Divine possession was withdrawn, and the angel that had been employed returned to his ordinary state.

Have we not now obtained a point of view from which to see the Incarnation?

The time came for a completer manifestation; something more permanent and abiding; something that should embody the Father's Love and Wisdom in a form to express them and give them lasting effect in the world of men, as well as in the world of spirits. Hence the assumption of humanity by the process of natural birth. It is for an abiding theophany, appealing to the human thought and affection of all ages and states and worlds.

The child Jesus was born of one earthly parent. By conception he was Divine. This fact distinguishes and discriminates Him from all other beings,—men and angels.

That Jesus was human is beyond doubt. Externally he possessed the ordinary elements of our common humanity, inheriting from the mother its tendencies and infirmities. That which proceeded from her was no whit more pure or immaculate than the native constitutional inheritance of Peter or John, of Paul or Silas. In the first state that out-

ward human mind and form were no perfect medium for the Divine,—no more so than are the faculties of any other man. This is to be remembered, for it is apt to be lost sight of. When we say that we worship the Lord Jesus Christ, do you suppose us to mean that we worship the son of the Virgin Mary, the earthly humanity that came from *her*? We hope not, for nothing could be further from our thought. It would be as if we should worship the individual angel through whom an ancient theophany was made, instead of Jehovah himself. We should as soon think of worshipping any other human being.

No : by the Lord Jesus Christ we mean Jehovah in his Divine Humanity, descending and dwelling in the son of Mary. The son of Mary is to disappear ; his powers are to be laid asleep ; therefore he is to be forgotten, and left out of view.

As we have seen, there was within, in the inmost soul of Jesus, a spark of truly Divine fire. The spiritual substance of Jehovah himself came in and dwelt there. Essential Divinity, passing from its supreme seat above the heavens, modifying, attempering, veiling, adapting itself,—clothing itself in states of Divine Humanity, in states of Divine childlikeness,—came and stood at that inward door, for the sake of entrance through it into the world. Jesus felt within him the stirring of the Divine impulse. Jehovah came thus, moved by infinite love for saving the human race. And as this love was admitted, it began to manifest itself in and through Jesus. It was contrary to the native tendencies and inclination of Jesus, and he was sorely tempted. But the native propensities were never allowed to operate. The inflowing Divine quelled and subdued them. Not unfrequently the struggle of mind was most severe. The sufferings of the natural humanity were often intense. The hereditary feelings prayed sometimes that the cup, if possible might pass ; and sometimes felt themselves forsaken of God.

But the process of glorification went steadily on. As the

hereditary human was put off, the Divine Human was put on. That is, as the old native tendencies—the natural affection and thought—were expelled, room (so to speak) was made, and the Father's Spirit flowed in and took possession. The Divine Humanity came in and inhabited the form.

The Divine part never suffered, never prayed, was never tempted, never strengthened by angels,—never came into limitations, did not expire upon the cross.

The Lord's glorification of the humanity he assumed in the world was a spiritual process, and must be so regarded if we would rightly apprehend it,—a change of constitution wrought out by action and reaction between two totally diverse qualities of mind. From its very nature we cannot know it intimately ; we can only see it as it is reflected in images and symbols. That which is most like it in human experience is the regeneration of the believer. Not the instantaneous regeneration sometimes theologically spoken of, but that thorough renewal, or sanctifying process,—the lifelong work of the faithful disciple,—in which the selfish propensities, the lusts of the flesh and the love of the world, being successively denied, are thus more and more subdued and subordinated to the spiritual nature within, to the holy principles of heavenly life, to the conscience enlightened by the precepts of Divine Truth.

In Paul's "inward man" and "outward man" we probably have the best representative picture we are capable of forming of the relation between the Divine Human and natural human in the person of Jesus. We know that in human experience, when the "inward man" is made to rule, he takes entire possession of the whole person, gradually subduing all things unto himself, while the "outward man," with his peculiarities, is suppressed and driven out.

So in Jesus, as the outward human was denied and expelled, the inward Divine came forth into manifestation taking possession.

By virtue of those temptations, and the operations of

spirit put forth in them, he acquired the power of affecting faithful men in similar states, and becomes the great Helper, unto whom all men look. "For in that he himself hath suffered, being tempted, he is able to succor them that are tempted." In and through those conflicts, and the spiritual *sphere* emanating from them, the soul of diseased humanity touches the hem of that garment in which Divinity enrobes itself, and is healed.

Personal religion—the denial of the selfish propensities—forms a basis in the individual for an apprehension of that divine process. As the life of the Church is deepened, the better will this "Doctrine of the Lord" be perceived (there is no other glass through which it may be rightly seen), until it comes to be loved as the central TRUTH of the moral universe,—the spiritual Magnet around which all things of the Church will gather, and to which they will cling.

We have now the key to all the contrary language Jesus used in relation to himself; especially the language of subordination and humiliation. At first, the natural humanity was no perfect medium for the Divine; on the contrary, there was a native oppugnancy thereto. The Divine lay concealed as a germ within; the human occupied the external and the visible. But the "outward" inclination was not to rule; it was to give way before the Divine impulse coming down from within. "I came not to do mine own will, but the will of Him that sent me."

Hence, too, there was growth and development, for all this could not be accomplished in a moment. "And Jesus increased in wisdom and stature, and in favor with God and man." Jesus claimed no Divine mission while the Divinity was concealed, and the "outward" human had not been sufficiently removed. For thirty years he remained silent. For thirty years was "the old (hereditary) man" being "put off," and "the new" Divine Man being "put on." Not until the Father's Spirit—the Divine Humanity—had gained predominant possession, could he say, "Before Abraham

was, I am ;"—"I am the Living Bread which came down from heaven ;"—"No man cometh unto the Father but by me."

So the process went on, until the natural was displaced, and the Divine, flowing in, became the occupant. More and more true did the words become, "The Father is in me ;"—"I and my Father are one ;"—"He that hath seen me hath seen the Father ;"—"The words which I speak unto you, I speak not of myself, but the Father, that dwelleth in me, he doeth the works." So long as he was in the world, remnants of the infirm human appear and reappear. At the transfiguration much had been done ; but it was not until after the resurrection that the entire residue was put off, the whole form glorified, and the theophany made perfect. Then we hear the words, "All power is given unto me, in heaven and in earth." And as the Voice, speaking through the angel, under the old covenant, could say, "I am JEHOVAH, and beside me there is no God," so the same Voice, speaking through this glorified Form, after its ascension, before the "opened" eyes and in the "opened" ears of the beloved disciple, could say, "I am Alpha and Omega, the beginning and the ending, who is, and who was, and who is to come,—the Almighty."

That Glorified Form is the Messenger—Angel—of the New Covenant, the medium of conjunction between God and man ; the point where God comes and speaks. In this case it was a visible human form that was thus taken and used ; for, as we read, in this last great manifestation of himself, he no longer "took on him the nature of angels," as under the old dispensation, "but he took on him the seed of Abraham."

The same One who came and stood on Mount Sinai before Moses and the elders of Israel, and with a living voice spake forth the words of the Law in their ears, came again and stood on the Mount of Olives, on the Mount of Transfiguration, in the Isle of Patmos, speaking the words of the New Covenant, and saying, "I send mine angel unto you to testify these things in the churches."

Is that Glorified Form, and the thought and affection, the love and the wisdom, visible in it, the Supreme Divinity? Certainly not. No man can view the splendors of Supreme Divinity, and live. But Supreme Divinity dwells in Divine Humanity, as the interior soul of a man dwells in his outward form and manner. It is where our Heavenly Father, condescending to our childish states, comes down and meets us, in adapted forms of emotion and thought. That Form is the only object in the Universe that personally reveals Him. If we approach that, we approach Him; if we turn away from that, we turn away from Him. "No man cometh unto the Father but by me." *There is access, there is intercourse between God and man. Elsewhere there is none.* "Canst thou by *searching* find out God?" Ponder well this thought;—how can you know anything about God, or get any spiritual access to him, by always endeavoring to contemplate and approach him on the Absolute, the Supreme, the Infinite—and therefore the confessedly unknown, unknowable, and unapproachable—side of his being? Surely such effort of mind is labor lost,—a vain attempt to "climb up some other way" than by the only "Way" that has been opened. It is like directing the sight of the body out into the empty spaces, where no object meets the eye, to discover the Invisible.

To thought sent out in that direction, He never comes; while affection has nothing upon which to fasten itself. No: that Pure Essence must be veiled and accommodated, and so brought down to us; and thought must be directed to the point where the manifestation appears.

Did Jesus say, "The Father is greater than I?" Surely that natural form and "outward" mind, assumed as a vehicle for bringing Divinity into the world, was inferior,—far enough below the Father; how could *it* claim equality with him? And now, glorified as it is, is it not still subordinate to Supreme Divinity?—as a man's body and outward manner are subordinate to his inward soul,—a mere instrument of his will and wisdom.

Did he say, "All power is *given* unto me," and do you ask, how can one be Divine to whom power is only *given*, being derived from some one else? We ask, in reply, how could it be otherwise? How could that frail humanity, proceeding from the Virgin Mary, have anything of the kind except it were given it from above? Power came into it as Divinity came in,—as Divine Love and Wisdom successively took up their abode in it,—coming forth thus from the Father, and coming into the world. The humanity thus glorified and rendered Divine of course received almighty power by endowment, and not by native inheritance. It had it not in itself; but as Divinity flowed into and occupied it, it had it by having it communicated.

But mark the result; having had it communicated, it now has it in actual possession. This is the main fact for our consideration. That glorified Humanity is now gifted with Omnipotent Power, by virtue of the Supreme Divinity dwelling in it.

The sun of our solar system, viewed as mere matter, has no warming, illuminating, or fructifying power. Whatever force of this kind it has, it receives by communication from its Maker. But, receiving this communication, and being thus endowed, it is the actual, and only, source of natural light and heat and vivification to the whole planetary system.

So with that humanity: the Father, in glorifying it, changed its constitution. The original substances were all put off, until he had filled the whole form with his own substance. Thus by his Presence in it, he endows it with every Divine attribute. It is now the very, and only, Source of life to angels and men,—the Source of mental light and heat, the Sun of the spiritual world. "For as the Father hath life in himself, so hath he given to the Son to have life in himself."

We are not to think of the Essential Divinity as shut up in, or confined, or in any way limited to that glorified

Form, but only as flowing in and occupying it with His Presence,—animating it with His Life. Essential Divinity is always the Unconditioned ; knowing nothing of the limitations of space or time ; filling immensity with His out-flowing Spirit and Operation.

Does the question of Divine omnipresence trouble you, in view of such Personal Manifestation at a local point ? Think a moment of the fact itself of omnipresence ;—what is it ? Is not God everywhere ? Was he not present in Judæa and at Jerusalem ? Is he not present here to-day—at a local point ? And why should a simple *manifestation* of that presence withdraw it from anywhere else ? Did the appearances of Jehovah among the Jews, to Moses and the prophets, affect the Divine omnipresence ? Did it withdraw him from other peoples and places ? Certainly not.

Physicists tell us that the electric fluid is very evenly distributed about the planet, forming an invisible and intangible ocean or atmosphere circumfused everywhere around us. But the visible, local manifestation of that fluid in the *lightning's flash* does not disturb the general equilibrium, nor withdraw it from other places.

And so, be assured, the Lord may manifest himself in *any* place, when he chooses, in a Visible Form, and that manifestation shall not remove, or disturb, the absolute immanency of his spiritual presence in other parts of the universe.

Does not the derivative origin of the theological word “person” help us in the solution of this question ?—*persona*, *per* and *sona*,—a thing that is *sounded* through,—the mask worn by actors in the old amphitheatres, with a speaking-trumpet for a mouthpiece, by which the man could send his voice forth with the greater effect, and be heard by the vast concourse assembled. Thus could he manifest himself at a distance, speaking audibly to those whom he could not otherwise reach.

So the Son is the *Persona* of God, the Father. The Glorified Humanity is the *Mask* of Supreme Divinity : the veil-

ing garment in which Jehovah appears, and the prepared mouthpiece through which he himself speaks to men and angels ; the audience of the universe, a concourse of minds which he could not reach nor be audible to without such covering,—such veiling and masking.

[Is not this the analogy that was in the mind of the primitive Church ?]

The great point is, to preserve, in idea, the absolute unity of the Lord ; “neither dividing him into distinct persons, nor separating his human essence from his Divine.” Simple, undivided *oneness* :—one Being, one Individual Mind, one Person,—not more.

Such is our idea of the Lord Jesus Christ : Supreme Divinity robed in Divine Humanity ; a glorified and transfigured Personal, Human Form, having, in the words of the Apostle, all the fullness of the Godhead dwelling in it bodily.

When this idea is achieved by the mind of the Church, then is realized the prophecy,—“In that day the Lord shall be One, and his name One.”

THE LAW OF CORRESPONDENCE GROUNDED IN THE CONSTITUTION OF THINGS.

BY W. H. MULLER.

(Continued from page 311.)

Again : These two constituents of the mind, will and understanding, are represented by the two sexes. The male and female principles have this origin and no other. The foundation of sex, then, lies in the Divine Mind itself ; consequently, in every created being, from man down to the very lowest atom of the inorganic world, the division of sex may be recognized. This duality or two-fold nature in the Divine Mind is indicated in that passage in the first

chapter of Genesis, where God is represented as saying, "Let *us* make man in our image, after our likeness." Here the word *us* stands for the two principles, Divine Love and Divine Wisdom. The same are again referred to by the words image and likeness. This *appears* to be a useless repetition. Image and likeness seem to express very nearly if not the same idea, and the reader might at first suppose that one of these terms might properly be omitted. But the Bible being the Word of God, we may rest assured that this is no superfluity of expression, but that every word has its own meaning, and its own good reason for appearing there. And the reason of this apparent tautology is that stated, viz.—the reference to the two principles in the Divine Mind, Love and Wisdom; the term image referring to Wisdom, and likeness to Love, each of these words having also its own reason for such reference.

In the next place, the fact that these two principles are male and female, or that they involve the male and female relation between them, is established by the sentence, "So God created man in His image, male and female created He them." The term man includes both man and woman; and it is well known that woman more especially displays the activity of the Love principle, while man exhibits that of the Intellectual. Man excels in strength and depth of Intellect—woman in the warmth and force of affection.

And let it not be forgotten, that the sex of the body is only a consequence and correspondent of the sex of the soul, just as a smile upon the face is the result and correspondent of a smile in the mind that is, of such an emotion in the mind as represents itself in the face *as* a smile.

These two constituents of the mind, the Affections and the Intellect, or the Will and the Understanding, being the origin of the distinction of sex, and represented by it, it follows also that the relation of these two principles to each other, *constitutes the origin and foundation of the marriage union*. It is only when the desire for a thing, rising to the height of a will to obtain it, unites itself with the understanding *how* to do it, or obtain it, that any action is performed or

any result obtained. If either the will to do, or the intellect to comprehend is wanting, nothing is effected. There must be a harmonious union between these two powers in the individual mind to perform any action however trifling. And the correspondent of this mental marriage in the single individual, is the union of the minds of two individuals of opposite sex, which in *its* turn is represented by, or is the origin of, the natural marriage between a man and a woman, resulting in the family circle.

Marriage being thus of Divine origin, or taking its rise in the perfect union of Love and Wisdom in the Divine Mind—a subsequent degree of this marriage takes place between the Divine Being Himself and the members of His church. Hence the Scriptures abound in allusions to this marriage of the Lord and His church. The Lord is called the Bridegroom and Husband, and the church the Bride and Wife.

As the origin of sex, then, lies in these two capacities in the mind of loving and knowing, and as the universe has emanated from mind, therefore, as already stated, the male and female principles are exhibited not only in man, but more or less clearly in every created object below the human kingdom. The universe is the product of the joint activity of the Divine Love and the Divine Wisdom; and therefore everything created by this joint activity, displays the two-fold nature of its origin. Hence sex in man, sex in animals, sex in plants, and the semblance of sex even in the inorganic elements of the globe. Passing over the animal kingdom, we are all familiar with the fact, that the flowers of the vegetable kingdom present these two distinctive features, and that these are found either in the same flower, or they are found in separate flowers upon the same plant, or finally, in the flowers of two separate plants, as in the male and female strawberry plant, or the male and female mulberry tree, &c.

And to come down to the inorganic and mineral kingdom, we find a very obvious representation of these two ever-present principles in the globe itself, viz: in its being con-

stituted of Land and Water. Now, as we have already seen that heat is the correspondent of Love, which is spiritual heat, and light, that of Truth, which is spiritual light,—it is not difficult to see which of the two, land or water, most embodies and suggests heat or light. It is well known that under the same exposure to the sun the land has more affinity for heat, and becomes much warmer than the sea ; while on the other hand, bodies of water show by their clearness, and sparkling appearance, how closely this element is allied to light. And as heat and light represent love and knowledge, therefore the Earth is the correspondent of the Love-principle, and Water that of the Intellectual.

As to sex, moreover, who does not know, that, from times most remote, men have instinctively, when speaking figuratively, always called the earth, mother, and the ocean and rivers, father ? as father Thames, father Tiber, Mississippi father of waters. So Homer calls the ocean, father ocean. So, too, the male deity of the Egyptians was Osiris, a name for the river Nile ; while the land of Egypt was personified under the title of Isis, the female deity.

This two-fold nature or duality in everything, typing the two-fold nature of the creating and the created mind, may be seen also in every individual object without exception, under a somewhat different aspect. It is seen in the fact that every such individual existence consists of an inward *essence*, and an outward *form* : of an interior quality and an outward clothing or dress by which that interior quality may be known. An apple has a certain interior quality peculiar to itself, and this is contained in a certain outward form and appearance, as color, shape, size, &c. When these are seen, it is known at once that its peculiar flavor and odor will be found on trial to be those of an apple, and not of a peach or a plum. A pine tree has a definite interior quality, essence, or life of its own, by virtue of which it clothes itself with the peculiar kind of wood, and the peculiar form and appearance of stem, branches and leaves, which are distinguished by the term, pine. The interior

quality and life of an oak, expresses itself by a different outward appearance. The interior quality or essence of the substance brown sugar, attaches itself to, or clothes itself with, the form and appearance of brown sugar ; and the poisonous qualities of arsenic, are embodied in the white powder so named. In the animal kingdom, certain interior capacities of desire and intelligence clothe themselves with the outward form and properties of the lion ; certain other characteristics of desire and intelligence, clothe themselves with the body and form of a fox ; so that when we see a lion, we know that he will not behave or manifest his life like a fox, nor a fox act like a lion. Each has its distinctive, individual, inward life, and therefore its corresponding or adapted outward form and manifestation.

Thus every thing has an inner and an outer nature, just as man has a soul within his body ; and just as the soul itself consists of affections clothed with thoughts. The human body itself, has again its internal viscera, and its external bones and muscles, or its organs of vegetative life, and its organs of animal life—all arising from the soul's being constituted of these two principles, the will and the understanding.

This duality is also exhibited in the relations between various existences, of active and passive, active and reactive, positive and negative, principal and instrumental, &c. And examples might be multiplied to any extent, to show how the two faculties of the soul repeat themselves in the outer world.

Thus far we have been considering the two fundamental constituents of the mind, viz : its power to Love, and its power to Know—or its capacity for affection and thought ; or, as they may yet again be termed, its power of will and of understanding ; and we have seen some of the correspondences—some of the double shadows or images of its twofold self, which the mind casts upon outward nature.

We will now view these two faculties of the mind as acting conjointly, and by this marriage union producing a

third element or power, viz : the power to *Do* ; and then we will look again at the outward universe to behold the mind there reflected in this its three-fold aspect. For our aim is to trace plainly and satisfactorily the foundation and source of the stupendous superstructure of *correspondence* between the things of mind and the things of matter, in the obvious and familiar workings of our own spirits—in mental phenomena of which every one is conscious, and which all must at once recognize on the mere statement of them.

Who, then, at the first mention, is not sensible of possessing these three powers of Loving, Knowing, and Doing ? Who is not aware, that *Loving* and *Knowing* are activities of his mind alone, while *Doing*, is the result of these two elements of his mind acting conjointly in his body ? Who is not aware that the *love* of any object, or the desire to obtain it, whether that object be wealth, or fame, or power, or whatever else, is very distinct from the *knowledge* of the means how or whereby to obtain it ; and lastly, that the employment or *use* of the means when known, and the consequent attainment of the desired object, is a very different thing from either the love of it, or the knowledge required to get it ? The satisfaction of the love, by the possession of the thing loved, is the *end* aimed at and kept in view. The knowledge acquired by the intellect of the means by which to obtain the thing wished for, is the proximate *cause* of such acquisition. While the bodily powers of speech and muscular action are set to work to *use* the means which the understanding has shown to be necessary to effect the result. This result is the acquisition of the thing wished for, and the satisfaction thereby, of the desire for it, which love or desire, has all along been the moving spring or *motive* power of both the understanding and the bodily powers.

For example : Suppose a man wishes to possess a dwelling house of a peculiar style and elegance : he has perhaps seen such a one belonging to a neighbor, and has been seized with a strong desire to own a similar one. The erection of such a house is then an *end* at which he aims.

It is a thing which has awakened a love for itself, and a desire to possess it. The love or desire, however, is powerless to gain its end, unless the understanding of the man co-operates with it, to show it the requisite means to be employed. His intellect, or power to learn and understand all that relates to the building of such a house, must be employed in finding out the best materials, the best plans, and the best workmen to use those materials to build his house. His power to know and understand must show him the means to be employed to build the house; and then, possessing both the will and the means or instrumentalities, he busies himself in actively employing those means, and thus produces the wished-for result, or the house by which his desire is satisfied. It is plain that here are three things—three distinct operations or movements of the mind: First, the desire or love; second, the understanding, pointing out the ways and means how to satisfy that desire; and third, the bodily powers of speech and action, using the means which have been thus pointed out.

Now these three operations of Willing, Knowing and Doing, are present in every action performed by man; whether it be the plucking of an apple, or the conquest of an empire. It is utterly impossible that anything should be done, which does not involve these three things. Not only is this the case with every *act* of a man, but every word that he utters involves the same. For when a person speaks, he is always prompted by some motive, that is, by some *desire* to accomplish something by his speech. This motive or desire, clothes itself with ideas or thoughts in his understanding; these thoughts of the understanding clothe themselves in turn in the words that he utters; and the thoughts are not the prompting motive, nor are his words his thoughts; but the prompting Desire gives birth to the Thoughts, and the thoughts give birth to the speech, which thus represents them to the minds of others. It is plain, then, to the most superficial thinker, that every operation of

- mind and body together, involves three things, Loving, Knowing, and Doing.

Now these three things which exist together as End, Cause and Effect, the one within the other, and which are present in the simplest act of the simplest desire of the mind, may be said to be the simple *germ*, foundation, or root of all higher mental powers. If this ultimate analysis of the mind reduces it to these three elements, it follows that it is the multiplication and the elevation of this triple germ to higher degrees, that forms the highest and most comprehensive condition of the mind ; and the most exalted state of life of any being, will always present this triple aspect or trinity of character, containing in itself countless lower degrees of such a trinity.

Our purpose now is, not to enter more deeply into the constitution of the mind, but having shown this three-fold nature in the mind itself, to exhibit this as the ground and source of a corresponding *Trinity in Unity* in the objects of the outer world—a world which has originated from these three principles co-existing in the mind of the Creator, or from Divine Love, guided by Divine Wisdom, in the performance of Divine Acts.

What then are some of these correspondences of the three fold nature of the mental constitution ?

One instance of this correspondence is seen in the universal fact, that every created thing has not only an interior *essence*, and an outward *form*, as was shown a few pages back, but it has also an *activity* or *influence* proceeding from the union of the essence and its clothing form. This is true of all animals, of all plants, and of all minerals.

Every animal has its interior life or soul ; its own outward, visible form or body, and a peculiar activity or mode of behavior resulting from both.

Every plant has its interior life or vital principle ; its own characteristic form, as of a lily, a rose, a melon ; and a peculiar influence or quality emanating from both, as odor, flavor, medicinal virtues, &c.

All mineral bodies too, salts, acids, earths, alkalies, metals, possess interior qualities or essences ; outward forms and appearances ; and lastly, certain definite virtues whereby they mutually affect each other.

This triple correspondence to the soul's capacity to Love, Know, and Do, is also seen in the three divisions of Animal, Vegetable, and Inorganic kingdoms.

Animals, as they possess the highest amount of life, represent the Love-principle.

Vegetables, as compared with animals, having in them more of light and color, than of heat, and also as affording the means of support to animals, are the correspondent of the Intellectual principle.

While the mineral and inorganic kingdom is a basis for both animals and plants, just as the doing of a thing, or any effect produced, is a basis on which both the love of the thing done, and the intelligence by which it was done, terminate, and are supported.

It is seen also in the natural division of the animal kingdom itself into Beasts, Winged creatures, and Aquatic creatures.

In the division of the vegetable kingdom into those three prominent branches, Trees (especially fruit trees), Shrubs, and Grasses.

In the Root of a tree (with its stem and branches), the Leaves, and the Fruit.

The Root is the source—the Love-principle.

The Leaves—the intermediate agents—represent the Intellectual principle. They are the lungs of the tree, and we have seen that the lungs do for the body what the intellect does for the mind.

Lastly, the Fruit is the result—the Actions performed.

The leaves or foliage are evolved from the root and branches, and the flower and fruit are evolved from the leaves.

So the Means originate from the End loved and aimed at, and the Effect is evolved from the means or cause.

Or, Intelligence concerning a thing, emanates from the Love of that thing, and Action results from their joint operation.

This triple correspondence is seen also in the Seed, the Pulp, and the Rind or skin of the fruit, as an orange, an apple, a melon, &c.

Or, in the Kernel, the Shell and the Hull of a nut, as the walnut, hickory-nut, &c.

It is seen in the three constituents of the blood, viz: the nervous fluid, the white blood, and the red blood; the first vitalizing the second, and both pervading the third.

It is seen in the three elements of the muscle. First, the simple or ultimate muscular fibre; next, the bundle of these fibres; and lastly, the entire muscle made up of these bundles.

We may see it also in—

The Central Fire of our planet—representing the Love-principle;

The Rocky Crust or shell which encloses the central heat, and which represents the Intellectual principle;—for rocks and stones correspond to truths, since they perform in the natural world the same office which truths do in the world of mind;

Lastly, the Fertile Soil, with its vegetable and animal productions, fit for the abode and use of man, and which are the final result and accomplished end of all the preceding geological throes and commotions of the planet.

Another beautiful instance of this correspondence presents itself when the eye roams abroad over the face of nature. Here we behold the golden orb of day, high above the earth, shedding its radiance over every lower object. This is the correspondent of Love to God, ruling and warming all lower things in the mental world.

Beneath the ruddy and gold-white sun is spread abroad the azure dome of sky, illumed and colored by the sun. This is the correspondent of spiritual or neighborly love, from love to God.

Lastly and lowest, is stretched out the earth in its many hues of *green*. This represents the natural love of self, when properly regulated and made subordinate to the two loves above it, and from them deriving its highest health and most beautiful manifestations ; just as the green vegetation of the earth derives its luxuriance and splendor from the atmosphere and the sun above it. Thus Gold, Blue, and Green, the Sun, the Atmosphere, and the Earth, represent the three mental powers of Love, Intellect and Action or result ; and may also represent the three ranks or degrees of the Love-principle itself, viz : the Celestial, or love to God ; the Spiritual, or love to man ; and the Natural, or love of self ; which are representatively to each other as End, Cause, and Effect.

This three-fold nature of the mind is seen again shadowed forth in the three great divisions of Being, viz : God, Man, and Nature with her three kingdoms.

Or, to express it differently, there is, 1st., God ; 2d., the universe of Created Mind ; 3d., the universe of Created Matter, or natural substances and beings.

It is seen in that glorious symbol of the Creator, the Sun of the natural world with its Heat, its Light, and thirdly, its Energizing influence upon the earth and its tribes, that results from their union ; neither Heat alone nor Light alone effecting what only their joint action can bring about.

It is seen in the three-fold nature of God Himself, in that trinity of Being (yet unity of Person) which in Scripture is termed the Father, the Son, and the Holy Spirit.

As God is called in Scripture a Sun, and a Sun of righteousness, that is, the Sun of the universe of mind, and bears the same relation to that spiritual universe that each natural sun bears to its own system of planets, being its source and sustainer, therefore :

The heat of that Spiritual Sun is the Divine Love, or the Father, the Source and Root of all things. The Light of that Sun is the Divine Wisdom, or the Son, which emanates from the Divine Love or Father, and brings Him forth to

our apprehension, so that apart from, or outside of the Son or the *manifested* Divinity, we could have no true idea of God, and of his attitude towards us—just as without the Light of the natural sun, we could form no true idea of its form, its distance, or its position in the sky ; but men wandering in darkness, each guided by his own sensations, would refer the heat which he felt flowing down upon him, to a different point in the region overhead.

Lastly, the Holy Spirit is, in respect to this Spiritual Sun, the Lord, the counterpart of the Energizing influence which we have seen emanates from the natural sun, viz: the influence of its Heat and Light united. It is the forth-streaming power of the Divine Love and Divine Wisdom, in union. “Jesus breathed on them and said, ‘Receive ye the Holy Ghost.’” It is the Divine Heat and Light, Love and Wisdom, going forth in *operation*, and vivifying the human soul that opens to receive it, so that it can bring forth all manner of pleasant fruit—can abound in loving words and useful deeds.

Mind, revealing itself thus in God, as to its three-fold character, displays itself in a corresponding mode in man, the image of God. Besides appearing in him as the power to Love, Know and Do, of which we have already treated, it types its three elements in his soul, his body, and their proceeding operation or active influence. His body is moulded upon, or is the out-birth of, his soul, and manifests it to our view, as Light shows the position and form of the glowing mass from whence it emanates ; while the *spirit* or character and influence of the man breathes forth in all his words, features, gestures and actions—radiates from him and affects others according to the tone of his own affections and thoughts, and their susceptibility to be affected by him, just as its own peculiar influence radiates from the sun to its planets, and as the Divine Spirit of Life—of Love and Wisdom—ever radiates in a ceaseless unbroken tide from God, the Spiritual Sun, towards all His creatures, and is received by them in the degree of their capacity and desire to receive.

Finally, to conclude the list of our illustrations, which might be indefinitely extended, these three elements of the mind and its activity, are seen in every *product* of human industry, as well as in every Divine work also. If we take any result whatever, of man's labor, a house, a ship, a piece of furniture, a machine, a book, a picture, in any and every such object we have three things embodied, viz : 1st. The End, Purpose, or Motive of the maker in producing it. 2d. The Means or Instrumentalities *by* which it was made, as the intelligence, the materials, the tools, &c. And 3d, and finally, the thing itself, as the fixed result or product of both the motive and the means. In every such object there are End, Cause and Effect, the one within the other : and the same is true of the works of the Divine Creator. A sun, a planet, a vegetable, an animal, each represents some *Motive* in the Creator, some *Means* whereby it was created, and is itself the embodiment and result of the motive and the means—the result of the Divine Love and Wisdom in Act.

We close this article by presenting some of the various modes and their terms, by which this universal Trinity in Unity, is brought to our apprehension. They are as follows :

End, Cause, Effect : Essence, Form, Operation : Life, Containing Organ, Modes of Activity : Love, Wisdom, Use : Affection, Thought, Action : Heat, Light, Productive Energy : Father, Son, Holy Spirit. Besides others which might be enumerated.

The thinking principle doth not save any one, but salvation cometh from the life which man hath procured for himself in the world by the knowledges of faith ; this life remaineth ; whereas all thought which doth not accord with man's life, perishes and becomes as if it had never existed. Heavenly consociations are formed according to the kinds of *life*, and by no means according to the kinds of thought which are not connected with life.—*Swedenborg, A. C. 2228.*

LINES ON THE DEATH OF REV. GEORGE BUSH.

BY A. WORTHINGTON.

How dim our knowledge of thy ways, O God!
How dark appear thy hand and chastening rod!
Our fondest hopes oft blighted in the bud,
And still thou teachest—'tis designed for good.

O God! We would not charge to thee our grief,—
We would believe—help thou our unbelief;
Weak in our faith and wavering in our trust,
Thy hand, O God! has borne us to the dust.
Raise us as thou didst rise, O Lord! we pray,
And change to hope and life our dark dismay.

Him whom we mourn, we trusted as our guide,
To lead us to the Living Water's side;
To raise the stone from Jacob's covered well,
Where Truth's pure crystals, deeply hidden, dwell
Concealed from eyes unwashed in Jordan's stream,
Or where the light of Faith has failed to gleam.

Long did he labor in thy vineyard, Lord,
And bore the mid-day heat without reward;
Persuasive truth from his clear mind, revealed
The hidden treasures that enrich the field,—
Though buried deep beneath the choking weeds,
Implanted there by man's mistaken creeds.

With kind but burning words he pierced our ears,
Inspired new hopes and yet excited fears;
Probed the deep rottenness our hearts conceal,
And taught that Thou alone hast power to heal.
Heal us, O Lord! Thy servant's work begun,
Is yet unfinished—much remains undone;
Our weeping eyes and saddened hearts proclaim
Our want of trust in thy redeeming name:
In this afflictive, dark and cheerless hour,
We feel the need of thy sustaining power;
Oh! Grant us light, and give us faith to see,
That Death has lost its sting—the Grave its victory.

BROOKLYN, SEPT. 1859.

BEARING FALSE WITNESS.

The Ten Commandments, which, in their spiritual and celestial senses, contain a summary of all the laws of heavenly life, are, in their natural sense, exceedingly plain and easy to be understood. What is simpler than the command "Thou shalt not bear false witness against thy neighbor," understood in its natural sense? A child can comprehend it. In this sense Swedenborg tells us—what every Christian, indeed, knows—"this commandment forbids all kinds of lies and hypocritical artifices, forged with a bad design; and also all ways of traducing or defaming our neighbor, to the injury of his honor, fame, and reputation, on which his whole character depends." He also tells us that it "forbids all cunning devices, stratagems, and evil purposes, contrived against any person, and originating in enmity, hatred, revenge, envy, rivalry, and the like." (*T. C. R.* 321.) Yet simple as this precept is, and divine as it is acknowledged to be, how often is it violated even by professed Christians—by professed members of the Church—yea, even by professed *New Churchmen*! How often do we see a disposition to defame the neighbor to the injury of his honor and reputation! True, this disposition belongs exclusively to the natural man; but the natural man, we know, cannot suddenly be brought into complete subjection to the spiritual. The natural man is in the lust of dominion. He seeks to rule over others from a selfish motive, and for selfish ends. He loves, above all things, to have his own will prevail, and to have others become subject to his will. And if, as not unfrequently happens, he joins some religious society or church before this lust is subdued, he at once identifies himself with those who favor the peculiar polity of that society or church, and in a greater or less degree infuses his own lust of dominion into his sect or party. He desires that such of his brethren as entertain

any different views from himself—however it may be on points by no means essential—may either be silenced or excommunicated. Assuming, in the pride of the natural heart, that his own views, or those of his party, are exactly right, he persuades himself, and seeks to persuade others, that all who do not adopt those views, and especially all who speak against them, and honestly endeavor to expose what is believed to be their true character and tendency, are enemies of the church. His next step is, to seek, by every possible means, to damage the reputation of such persons, and so, as far as in him lies, to destroy their influence. And this he does under the pretext of *protecting the church*—rescuing or guarding it from dangerous heresies!—not doubting, apparently, that all who refuse to subject themselves to the control of himself or his party, are heretics.

Now when a man really sets about injuring the reputation of another for the purpose of destroying his influence, when he permits himself to cherish for a moment any such intent, and does not regard it as a sin against God, and pray to be delivered from it, how is it possible that he should not be brought under a malign influence? For his end—however he, or the spirits that are associated with him, may seek to disguise it under the plausible plea of protecting the church—is uncharitable. The real purpose of his heart is far from being heavenly—it is positively malignant; and what other than a malignant class of spirits will this purpose call around him? If we indulge a wish or cherish a *desire* to place an individual in the worst possible light—however we may persuade ourselves that the good of the church requires us to do so—that desire tends infallibly to the sun-dering of our fellowship with heaven. We come internally into association with spirits of darkness—with spirits who are without charity—with spirits who hate others in comparison with themselves, and take delight in fomenting prejudices, hatreds, strifes, and divisions among men.

And this wrong desire once indulged, how easy—yea,

without earnest prayer to the Lord for help and deliverance, how almost inevitable is the next step !—and that is, some palpable violation of this eighth commandment. Into this state of wrong desire and evil feeling towards the neighbor—which is the state supposed—the spirits of darkness flow in with all manner of blinding persuasions and false representations. His good deeds are evil spoken of ; his faults are strangely magnified ; his opinions are falsely reported ; his words and actions are misrepresented ; and more than all, and worse than all, *innuendo* is resorted to where it is deemed unsafe to risk direct assertion. These are among the “ways of traducing or defaming our neighbor to the injury of his honor, fame, and reputation,” which the illumined Swedenborg declares to be a violation of the *natural* sense of the command “Thou shalt not bear false witness against thy neighbor.” And how many and great mischiefs result to society from the violation of this precept ! What disturbance does it create in neighborhoods ! What unhappiness in families and communities ! What hatreds between individuals ! What alienations among brethren ! What hard and bitter feelings within the pale of the visible church !

The consequences of violating this precept are sad enough when it is done by the lips only. But when the *press* is prostituted to the vile purpose of traducing and defaming—when things untrue, unjust, and meant to be damaging to the reputation of individuals, are published in the columns of a newspaper, and especially when the columns of such newspaper are closed against any correction, the case is unspeakably more sad. There is a refinement of cruelty in this mode of traducing—a refinement, too, that is sometimes improved upon by a resort to *innuendo* instead of explicit statement—with which some spirits, we have no doubt, are highly delighted. But what is their character, and where do they dwell ? Are they spirits imbued with true neighborly love ? Are they spirits that dwell in celestial mansions ?

It becomes all those who have cherished ill will towards any individual, and who have been anxious to place that individual in the most unfavorable attitude they could before others—who have been willing, for this purpose, to defame and misrepresent, and unwilling to correct their misrepresentations, or to have them corrected by others—it becomes all such humbly to look to the Lord, acknowledge the great sinfulness of their conduct, repent of their violations of the divine precept which forbids us to bear false witness, and earnestly pray that they may be delivered from this great evil. In no other way can the evil ever be removed.

B.

THOUGHTS ON THE RELATION OF SPIRITUAL PRINCIPLES TO NATURAL FORMS. .

BY C. A. OLMSTED.

The philosophical and religious doctrines set forth in the writings of Swedenborg open up to us great subjects for candid and sincere meditation. Among them there are few, if any, more profitable and absorbing than the Science of Correspondences. The infinite variety of knowledges which this Science embraces, excites our highest wonder and claims our unceasing devotion. That every individual object which comes in contact with our natural senses, is the correspondent of some spiritual form of usefulness, which is the cause of its appearance upon the earth, is a truth so new, so wonderful, so full of knowledge, consolation and hope, that when we fully comprehend it and our minds give an unequivocal assent to it, we are filled with an earnest, burning desire to communicate the same to all mankind. And when we first realize the infinite usefulness of this Science in unfolding the arcana of the Word and we swell with high hopes of enlightening the world in general and our immediate

personal friends in particular, how glorious the thought, but how evanescent the hope ! Alas ! it would seem to be incomprehensible to some minds ; but it is only that they are impenetrable by such truths.

Under the influence of this truth, how grandly beautiful does the creation of the universe loom up before us ! To know and to feel that there is a spiritual significance in every thing, that each individual form, however high or low in the estimation of mankind, from man down to the most insignificant vegetable, has a spiritual origin, fills the soul with delight, and gives to the mind an inexpressible quietude with relation to the *causes* of natural things.

The origin of vegetable and animal *vis vitæ*, which naturalists have so long been wondering over and endeavoring to discover, is here made known. The whereabouts of the vital force supposed to be wrapped in the seeds of plants and eggs of animals, is here brought to light. The *cause* of the germ's sprouting and the chick's hatching is here laid bare. It should seem that those naturalists who are from time to time making known the development of forms of animal life from the reduction of flint, would be greatly enlightened as to the cause of the appearance of such forms, would they deign to read and ponder upon the truths made known by Swedenborg in his *Divine Love and Wisdom*.

Having shown that the world of mind, or the spiritual world, is the only substantial and eternal world, and that the origin of all things in the universe, both spiritual and natural, is from the Sun of the spiritual world, Swedenborg goes on to demonstrate that nothing can exist without a *form* ; that consequently every spiritual principle or affection, of whatever quality, has a *form*, spiritually tangible ; that, indeed, the spiritual world has all the forms which appear in the natural world and infinitely more ; that there is no difference between the corresponding forms of the spiritual and natural worlds excepting that those of the spiritual are much more perfect. That every form is a form of use, either good or evil, and is the impersona-

tion of some quality of Love, good or evil, which manifests itself through the instrumentality of truth or falsity, to which it is indissolubly united by a necessity inherent in the Divine order which reigns supreme in all things. He proceeds to show that the "ends of creation are uses ;" that "there is an endeavor in earths to produce forms of uses ;" that the spiritual principles, all of which we have seen have forms, by influx into the earths of the natural world, produce the vegetable and animal forms of that world, and these forms are the effigies of the spiritual principles which continually flow into them ; "that the first production from earths when they were still recent, and in their simplicity, was the production of seeds," from these originated the forms of good uses ; "that good uses are from the Lord and evil uses from hell." Good uses are for sustaining the body," "for perfecting the rational principle," "for receiving a spiritual principle from the Lord." "Evil uses on earth mean all noxious things both in the animal and vegetable kingdoms, and also in the mineral kingdom * * * in the animal kingdom, poisonous serpents, scorpions, crocodiles, dragons, horned-owls, screech-owls, mice, locusts, frogs, spiders ; also, flies, drones, moths, lice, mites ; in a word, those that consume grasses, leaves, fruits, seeds, meat and drink, and are noxious to beasts and men. In the vegetable kingdom they are all malignant, virulent and poisonous herbs. The Lord did not create these things, but they originated *together* with hell : influx from hell operates those things in places where those things are that correspond, and the things that correspond to these evil uses are cadaverous, putrid, excrementitious and stercoracious ; rancid and urinous matters ; wherefore, in places where these are, such things exist as are mentioned above. All things which appear in the spiritual world, both in heaven and hell, are correspondences of affections and lusts, for they appear there according thereto : wherefore when affections and lusts which in themselves are spiritual, meet with homogeneous and corresponding things on earth, there is a spiritual principle which furnishes a soul and a material

which furnishes a body ; there is also in everything spiritual an endeavor to clothe itself with a body.

“The hells are about man, and therefore contiguous to the earth, because the *spiritual world is not in space*, but where there is a corresponding affection. Nature does not contribute at all to the production of vegetables and animals, but only that which flows from the spiritual world into the natural.”

The above quotations are from *Divine Love and Wisdom*. It would seem from the reasoning in that, and indeed of all Swedenborg's works, that every affection is individualized by its truth or its falsity ; hence no one affection can assume more than one form ; that any individual ultimate form must ever be the correspondent of the same spiritual affection wherever it may be found, whether in this or any other planet ; in whatever epoch it may have had ultimation, whether before or after the ultimate appearance of man on this earth. And hence the external form, being the effigy of the internal, furnishes an undeviating key to the character and quality of the interior essence, which is as certain, invariable and immutable as any of the physical laws. Hence the Science of Correspondences is an *exact* Science. The chemist can not be more sure of his compound, nor the geometrician of his Q. E. D. than the proficient in the Science of Correspondences of the characters of the spiritual principles of different animal and vegetable forms. I would not be understood to say that there are any who are now so familiar with this Science as to be able to do this ; but I am free to say that I believe the time will come when this can be done, and when this knowledge will be esteemed the most elevating of all human learning. Even now the comparative anatomist can tell you from an examination of its bones, the habits of the animal, though its species have been extinct for thousands of years ; nay, if he can but see a few teeth and bones of the feet, and a spine or two, he will not only tell you the habits, but give you a correct drawing of the external *form* of the animal.

As there can be no two spiritual principles or affections precisely alike in *particulars*, we can readily understand whence, in the natural world, the great variety of *species* of the same general character. It is probable that the different families and genera of natural forms, correspond to the different societies of the spiritual world, and that the *species* originate with or from individuals belonging to those societies. As we have seen, all spiritual principles which seek natural ultimation, are endowed with a plastic force which enables them to assume natural forms wherever there is homogeneous natural material to afford a suitable matrix. It must be a law of Divine order that every species of spiritual entity, shall, (at least in the animal and in many species of the vegetable kingdom) in the natural world, have a *dual* personality with respect to sex. There can be no ultimation of a single sex. "*From the beginning of creation they were made male and female.*" This is provided that creation may be perpetual and hence all organic forms are endowed with powers of re-production; but however great may be the multiplication of such forms, Divine order so controls the progress of creation as to make all things tend toward the end for which all creation was intended, to wit: to make a Heaven of human beings. Hence it provides that some families of natural forms shall feed upon others, and so arranges the geographical distinction of animals that one shall be a check upon the multiplication of the other, thus securing the greatest good to the greatest number. And with respect to vegetable forms, their multiplication is attended with increasing comfort to the animal forms. The immense multiplication of vegetables during the progress of what the geologist terms the carboniferous era, has resulted in giving to the world a material of incalculable usefulness; and its geographical distribution is so universal as to demonstrate the Divinity of the Providence which superintends the progress of universal creation.

With the discoveries of geologists we are enabled, to a very limited extent, to sound the Past and to see the oper-

ation of Divine Order in the progress of creation upon our globe. It would seem, from all that has been discovered, that however great the variety of created forms of life, or how numerous soever the changes in the earth's surface, during all the past, no new Power has at any time appeared to operate those things ; but that the same causes which are at present known to be operating, have from the beginning operated all the changes and produced all the various forms of animal and vegetable life. All the developments of geology tend to this conclusion, and to confirm the theory of Swedenborg with respect to the origin of all the forms of life which have appeared in the past, exist now, or may hereafter exist to all eternity. The fossil remains of animal and vegetable forms, have given rise, in geology, to two new departments of science, of exceeding interest, not only to the mere scholar, but to the readers and receivers of Swedenborg's doctrines and theories.

Paleontology and Comparative Anatomy or Zoology, treat of the *habits* and *characters*, of the *life*, of extinct species of animal and vegetable forms, which are found imbedded in the different strata forming the extensive crust of the earth.

These are interesting topics to the readers and receivers of Swedenborg's doctrines, because they tend to confirm his theories with respect to creation and the causes of natural forms of life. Some philosophers have contended for the theory of the *transmutation* of species, among whom Lamarck stands most prominent. Their theory is, "that in the organic world the stability of a species may be taken as absolute, if we do not extend our views beyond the narrow period of human history ; but let a sufficient number of centuries elapse, to allow of important revolutions in climate, physical geography and other circumstances, and the characters," say they, "of the *descendants* of common parents may *deviate indefinitely* from their original type." Thus they account for all the varieties of natural forms of life now and heretofore existing upon our globe, from the lowest zoophyte up to and including man, arguing that "when the

species arranged in a *series* are placed near to each other, with due regard to their natural affinities, they each differ in so minute a degree from those next adjoining, that they almost melt into each other, and are in a manner confounded together."

According to this, all the domestic, and the innocuous wild animals, together with the innumerable noxious mammalia and oviperous reptiles, and owls, bats and countless insects, worms, &c., sprung from the same original germ!

Denying spiritual individualities, these philosophers have imagined that mother earth, with her genial atmosphere, warmed up by the sun's rays, has power to add new forces and faculties indefinitely, to her organized forms of life! Looking upon Deity as a Spirit without form, body, or parts, they have concluded that there could be no spiritual world containing individualities *with forms, bodies and parts*, possessing powers which enable them to ultimate their forms in the natural world, but that Nature possessed the power of adding to an individual form of life created at the beginning, all the faculties and powers provided by all the animal and vegetable forms of life now existing upon the earth, simply by changes in climate and geographical distribution. That such changes have some effect upon the habits and consequently upon the structure of species, there can be no doubt, for all organizations have some elasticity, or range of external conditions, under which they can live and preserve their identity under differing natural circumstances. The production of hybrid seems to give some plausibility to the Lamarckian theory. But it is well known that hybrids can only be produced between species belonging to the same genera. Now, as has been before remarked, the different families of organic forms represent different societies of the spiritual world. All the members of one society have a particular resemblance. Yet there is difference enough in the qualities of each to give distinct individuality. Thus it is with the several species of natural forms belonging to the same genera and they are so nearly identical as to enable

the different species to produce progeny partaking somewhat of the form of each. But there is an interesting fact connected with the characteristics of hybrids, which goes far to confirm the statement of Swedenborg that the soul is from the male and the body from the female. The affections of the hybrid are always like those of the male, and hence certain parts of the bodies are always like those of the male. There is the mule, the progeny of the ass and female horse ; its head, feet, voice and tail are like the ass ; but those of the hinney (the progeny of the horse and the jennet) are like the horse. For this reason mules are preferred to hinneys. The mule has all the habits of an ass, while the hinney has those of the horse. The spiritual principle is given by the male, and the material of the body is furnished through the instrumentality of the matrix of the female. The form in some degree partakes of both, but that of the male is most prominent and forms the characteristics of the hybrid.

The Lamarckians have endeavored to force the fossil remains of animal forms discovered by geologists, to support their theory, but they have most signally failed. Sir Charles Lyell and Hugh Miller have demonstrated its absurdity, and have thus collected many facts which confirm the doctrines of Swedenborg with respect to the origin of organic life. The doctrine of progressive development of organic life, which was partially adopted by geologists twenty-five years ago, has been abandoned as untenable. Lyell says, "no geologists who are in possession of all the data now established respecting fossil remains, will for a moment contend for the doctrine in all its details."

While the discoveries of fossils in the earliest formations of the globe which have been accessible, consist for the most part of remains of the lowest orders of plants and animals, yet they are not *wholly* of the lowest orders. True, in the most ancient strata, we may say more of the *highest* order of organic remains have been found. "Yet," says Lyell, "we must not too hastily infer from the absence of fossil bones of mammalia in the older rocks, that the highest class of ver-

tebrated animals did not exist in remoter ages. The causalities must always be rare by which land quadrupeds are swept by rivers *far out* into the open sea; and still rarer the contingency of such a floating body not being devoured by sharks and other predacious fish, such as were those of which we find the teeth preserved in some of the carboniferous strata."

The most ancient strata of fossiliferous rocks are supposed to be deep sea formations; hence it cannot be expected that many vertebral remains will be discovered in them. It appears that the fossils of animals are found in strata of as early a date as any in which impressions of plants have been detected.

Some readers of Swedenborg have supposed a disagreement to exist between his theory of the origin of noxious animals and plants, stated above, and the discoveries of Geology; and some have thought it necessary, in order to reconcile the two, to suppose that the animals of which fossil remains are found and to which, from the *forms*, noxious qualities are ascribed, were not really noxious and did not originate from the Hells. This supposition does not fall into the understanding as truth, when we compare it with the doctrine of Correspondences as expounded by Swedenborg. When, among the fossil remains of animals we discover a form of animal life belonging to the family of noxious animals, though of extinct species, we must, from the knowledge we have of that science, conclude that the animal was as to quality, what, by its *form* it appears to have been. Any other mode of reasoning would destroy the science and ruin the theory of the origin of organic forms. Let us not forget that every *form* is a *form of use*, either good or evil and that the natural form is the *effigy* of the spiritual principle.

(To be continued.)

LETTER TO REV. HENRY WARD BEECHER ON
THE DIVINE TRINITY.

NUMBER VI.

REV. HENRY WARD BEECHER :

DEAR SIR :—I have, in my previous letters, explained the nature of the Divine Trinity as I understand it, and exhibited the practical importance of this doctrine. I have shown that the Bible represents God as a Being of Love, Wisdom, and Power ; and that these three elements, however they may be thought of and discoursed upon separately, have not, and cannot have, really any separate existence. They can only exist in union with each other, like heat, light, and their proceeding operation with the sun, or like the heart and lungs in man, and their mutual and reciprocal action. I have also shown that this view of the Divine Trinity relieves the subject of the difficulties with which the old and popular doctrine is confessedly embarrassed, particularly that arising from the express declaration of Scripture, that “God made man in his own image.” I do not see how it is possible fairly to reconcile this language of the Bible with the doctrine of three *persons* in the Godhead. Whatever be the nature of the trinal distinction in God, we certainly have Scripture warrant for insisting that an image or analogue of that trinity shall be shown to exist in every regenerate man. And we have seen how completely the New doctrine, such as I have presented, satisfies the demands of this Scripture ; for the essential constituents of every man are, will, understanding, and an ability to act ; and these, with a good man, being the will or love of what is good, the understanding or thought of what is true, and a life conformable thereto, constitute a perfect image of the Divine Trinity, and are indeed derived from it. As sure, therefore, as this trinity exists in man viewed as a spiritual being, so sure must there exist in God a trinity of like nature, else

man was not made in the image of God. And I think it incumbent on all who hold any different doctrine of the Trinity, to show that their doctrine is one which finds its analogue in the soul of man. Will your doctrine of three *persons* in the Godhead bear to be subjected to this test? Will you be kind enough to tell us what are the three *persons* in one man, which represent, as in an image, your three *persons* in God?

I might have dwelt much longer than I have upon that trinal distinction in man which is held to be an image of the trinity in God. I might have shown that it is a distinction not only clear to common observation, and involved in the very terms of every civil code, but that it is one plainly implied on every page of Holy Scripture. The Bible everywhere addresses man as a being capable of understanding, willing, and doing, or of knowing, loving, and obeying. It reveals certain great and momentous truths, all of which address themselves to the intellect in the first instance. It asks that these truths first be *believed*, and then *obeyed*. But *obedience* to a command clearly implies the *willing* and *doing* of that which is commanded. And does the Bible require anything more of man than to *understand*, *will*, and *do* God's truth?—or to *learn*, *love*, and *keep* his commandments. Will you name a single text of Scripture that is addressed to any principle, faculty, or capability in the human soul, not obviously comprehended in the trine I have stated? *Can* you name one? This trine in man, then, belongs to his spiritual constitution; therefore it is always addressed by Him who created man and understands the soul's integral nature and wants. Must not a trine of a similar nature, then, belong to the very constitution of the Divine Being, if man was made in the image of God, as the Bible represents?—But I must omit much that might be said on this point, while I proceed to show how the Trinity brought to view in the New Testament under the formula of "Father, Son, and Holy Spirit," is to be explained consistently with the view I have presented.

That Father, Son, and Holy Spirit, are spoken of in Scripture in such a manner as clearly implies the most intimate relation between them, is a fact that no Christian pretends to deny. And that these three names *appear* to be used to designate three Beings or Persons, as distinct from each other as Peter, James, and John, I have already admitted. And this apparent truth has been incorporated into the popular theology, and affirmed as a real and substantial verity. Not content with the language of the Bible, Christians have unfortunately, through the introduction of the word *persons* into the symbols of the church, confirmed themselves in this appearance to such a degree, that they now suppose it to express the absolute truth. This was the mistake—a mistake committed many centuries ago by men as fallible as you or I. And I think you will find that nearly every error which has crept into the Christian church, has been introduced through a mistake precisely similar; for what error can you name which Christians have accepted for truth, that has not derived some support from the apparent or literal sense of the Bible? But the errors which, no doubt, were very innocently believed fifteen hundred years ago, ought not to be—cannot be—forever perpetuated in the Church. And this doctrine of three *persons* in the Godhead I regard as one of those errors, which the light of the gospel, as it now shines, ought to enable all Christians to see and reject.

We know that in the great volume of nature there are many *appearances* of truth which are quite different from the truth itself. Indeed, among the works of God the absolute truth seldom lies on the surface. It is only necessary to refer here, by way of illustration, to the *apparent* diurnal motion of the heavenly bodies, which we know is so different from the real truth,—though the world had to wait many centuries for a Copernicus to penetrate beyond the appearance and disclose the reality. And what more reasonable than to suppose, that, in this as in other respects, the Word of God should bear some analogy to his works. I maintain

that there is here a very close analogy. I hold that the sensuous appearances of truth in the letter of Scripture, are often quite different from the real truth, which usually lies deeper than the surface, and is therefore concealed from the eye of the casual observer. And among these appearances I reckon that which forms the basis of the popular doctrine in regard to the Divine Trinity. While these three names, Father, Son, and Holy Spirit, *appear* to be employed to designate three co-equal divine Persons, they really denote three essential elements in *one* divine Person. Do you say that this *apparent* truth is the *real* truth?—or that the mention of these three names, in the connection in which we find them, is proof positive that as many distinct Beings are referred to by them? This, I know, is the argument of the popular theology. But if the argument is to be accepted as a sound one, it will prove altogether too much; for we shall then be constrained to believe in as many divine Persons as there are names applied in Scripture to the Divine Being. And these, you know are quite numerous. Thus He is called Jah, Jehovah, Jehovah of Hosts, Lord, God, Creator, Saviour, Redeemer, Former, Schaddai, the Holy One of Israel, King, Counsellor, the Everlasting Father, &c. These names,—all referring to one and the same divine Being or Person,—are used to denote different attributes or elements of his character, or the different relations in which He stands to different classes of people. Is it said that a plurality of Persons is indicated by the particle *and*, which couples Father, Son, and Holy Spirit? This cannot be admitted; for in Isaiah (xlix. 7) it is written: “Thus saith the Lord, the Redeemer of Israel, *and* his Holy One,” &c.: where it is clear that one and the same Being is referred to under each of these designations, though, in addition to the connecting particle *and*, we have the still stronger *his*.

What, then, are the elements, principles, or attributes in the Divine Being, which we find designated in the New Testament as Father, Son, and Holy Spirit? What should they be but the three grand essentials which I have explained, in

the one personal God—Love, Wisdom, and Operation? By the *Father* is signified the essential Divine Love, or the Lord in respect to this attribute. Divine Love is the all-begetting and all-protecting principle in human hearts. It is this which begets in us all good and heavenly dispositions and feelings, which provides them with their appropriate nourishment, and protects them against the malignant assaults of evil spirits. All that is of heaven in any human soul is actually begotten of the Divine Love, and actually protected, fed, and nourished by it. This Love, therefore, is essentially *paternal* in its nature; and hence the Lord, when spoken of with especial reference to His love, is called *the heavenly Father*.

By the *Son* is denoted the Divine Wisdom, or the Lord in respect to His wisdom. The Divine Wisdom is the Truth or Word, which the Scripture assures us was in the beginning with God, and is God. (See John i. 1.) “And the Word,” it is said, “was made flesh, and dwelt among us.” This *Logos*, Wisdom, or Word, is also declared to be “the Light of men”—“the true Light, which lighteth every man that cometh into the world.” (ib. v. 4, 9.) We never find the *Father* spoken of in the New Testament as the Truth, the Light, or the Word; simply because this designation is applied to the Lord with more especial reference to that other and supreme element of the Divine character—Love.

But Divine Wisdom proceeds or is sent forth from Divine Love, as thought proceeds from affection, or as light is sent forth from heat. Every thought, we know, is the offspring of some affection. It proceeds from—is begotten and born of—some love in the will. The love, therefore, is properly the *father* of the thought. We may know this to be the case, if we reflect upon the fact that men always *think* most about those things they *love* most. Without some love in the will, no thought could ever have birth in the intellect. So if you raise the heat in any material substance to a certain degree of intensity—and heat corresponds to love—it manifests itself to the eye in the form of

light. Light, then, we say, proceeds or is sent forth from heat, and is begotten by it. So in the New Testament the *Son* is called "the only begotten of the *Father*," and is said to have "proceeded" and "come forth from" the Father, to have been "sent" by the Father, &c. The Divine Wisdom (signified by the *Son*) proceeds and goes forth from the Divine Love (signified by the *Father*), and forms one with it, as light proceeds from and forms one with the heat of the sun.

Light, too, is the form in which heat manifests itself to the bodily eye, just as thought is the form in which love manifests itself to the eye of the mind. For the nature or character of a man's prevailing thoughts, is a sure index of the quality of his dominant love. Thus if he is thinking perpetually of himself, and studying the surest ways of advancing his own interests without any thought of the interests or welfare of others, this is evidence that his ruling love is altogether selfish. Our loves always come forth and reveal themselves in our thoughts—in the things of the intellect. Nor can we in any other way learn the quality of the love that rules within us, save by noticing the character of our predominant thought. The things of the will reveal themselves in those of the understanding. Thought is simply the form of affection. It therefore brings the affection forth to view—makes it manifest—reveals its quality—being the very image and likeness of it. So Divine Wisdom alone, or the very Truth itself, brings the Divine Love forth to view. Hence the *Son* is said to bring forth and manifest the *Father*. "The only begotten Son, which is in the bosom of the Father, he hath declared Him"—literally, *hath brought Him forth to view*. The Son is also said to be the "image" of the Father; and our Lord, speaking as the Son of God, says; "He that hath seen me, hath seen the Father." We can only *see*, that is, *understand* the nature of the Divine Love, as that Love is revealed to us in and through the Divine Wisdom. Thus it is ever the Son which "*shows*" us the Father.

Nor can we draw spiritually near to the Divine Love, except through the instrumentality of the Divine Wisdom, or the Truths of the Word. That is, we cannot be brought into a state to experience the delights of God's pure love—cannot really know how rich and full of blessing that Love is—cannot come to any just appreciation or perception of the nature of that Love, save through the medium of the Divine Wisdom or Word; for it is the truths of the Word which show us what we are to shun and do in order that we may become receptive of the Divine Love, or may *come to* that Love; and to come to that Love, is to have that Love come to us and make its abode in our hearts. Therefore it is said by the Son, speaking in the capacity of the very Truth itself, "No one cometh unto the Father but by me." What is the precise idea which the popular theology attaches to "coming unto the Father?"

Moreover, the Divine Wisdom cannot exist separate from the Divine Love. The latter ever dwells in the former as heat dwells in light, or affection in thought. And heat, we know, is the great element of power in the sun. It is this chiefly which produces such wonderful effects in nature, or which imparts to light its vivifying power. It is this which loosens the earth from her icy fetters—which causes seeds to germinate and buds to expand—which decks creation in robes of beauty, and gives to every flower its fragrance. So Divine Love is the vital element in Divine Wisdom or Truth. It is this which imparts to Truth all its quickening and regenerating power. It is this—ever dwelling in the Truth as its life and soul—which enables the Truth to accomplish its wondrous works. Without this living element, the Truth would be as powerless as light without heat. Hence it is written: "The Son can do nothing of himself but what He seeth the Father do." "I can of mine own self do nothing." "The Father that dwelleth *in* me, He doeth the works." If, agreeable to the popular theology, the Son were a second *person* in the Trinity, yet equal in every respect to the Father or first person, why should He be able to do

nothing of himself? Why should He attribute all his works to the Father? Or how could the Father *dwell in* Him, unless two *persons* can be conceived of as dwelling in one and the same form?

Again: The Son is spoken of, in the New Testament, as being gifted with the exclusive power of *judging*. "The Father," it is said, "judgeth no man, but hath committed all judgment unto the Son;"—"Hath given him authority to execute judgment also, because He is the Son of Man." And again, speaking as the Son, the Lord says: "For judgment I am come into this world, that they which see not might see," &c. Now, why is it that the Father has nothing to do in so important a work as that of *judging* his intelligent creatures? Why is all judgment committed unto the Son? I know not what reply the Old theology would make to these questions; but in the light of the doctrine I am advocating, the answer is very plain. For is it not one of the appropriate offices of truth to *judge*? Is not this one great purpose for which the truth is given, and one of the first things it does wherever it goes? Whenever we receive any truth, that truth immediately passes a judgment upon us—upon our character, conduct and former beliefs. It approves of whatever in our minds is in accordance with it, and condemns whatever is in opposition to it. Every judgment which we pass upon ourselves or others, if it be in accordance with the truth, is a just judgment; but if not in accordance with the truth, it is unjust. All the judgments, therefore, which men render, are true and righteous just in the degree that they accord with the truth. When, therefore, the truth comes to the minds of men, or when the Lord comes with the enlightening power of truth from Himself, He comes to reveal to us our real characters, and thus to execute a judgment. And so it is with every advent of truth. It always comes to judge men and things. This is why the *Son*, which signifies the Lord in respect to Wisdom or Truth, says: "For judgment I am come into this world, that they which see not might see," &c.—showing that

enlightening men, or enabling those hitherto blind to *see*, which we know is exclusively the office of truth, is really to execute a judgment. And this also shows us why "all judgment" is said to have been "committed unto the *Son*." And as if to leave no room for doubt on this point, the Lord says, on another occasion: "He that rejecteth me, and receiveth not my words, hath one that judgeth him; the Word that I have spoken, the same shall judge him in the last day." It is the Lord's Word, therefore, which is to judge all men, and His "Word is truth." (*John* xvii. 17.) This also explains why it is that the second coming of the Lord is uniformly spoken of as the coming of *the Son of Man* to *judge* the world; for the promised second coming of the Son of Man is the coming, as I believe, of the true meaning of the Word—the coming of the truth of its spiritual sense to the understandings and hearts of men; and just in the degree that this coming takes place, a judgment is executed—a judgment upon men's characters or states as well as upon their previous views of truth. And do you not see that this judgment is even now going on?—that the Son of Man is already coming in the clouds of heaven?—that old things are passing away, and all things being made new, agreeable to the declarations of Holy Writ?

Again: The Father is said to be *greater* than the Son. "My Father is greater than I," is a text, which, according to your tri-personal doctrine, gives the Unitarian a decided advantage in the argument touching the divinity of Christ. For you and the Unitarian agree that the Father and the Son are two distinct *persons*. This admitted, what can be more fair and logical than the Unitarian's conclusion, that *one* of these persons is not divine in the strict or highest sense of that word—not divine in the sense in which the other is; for proper divinity admits of no superiority. Yet here it is said, "My Father is greater than I." How do you reconcile this text with the idea of perfect equality between the first and second *persons* of your Trinity? But, in the light of the doctrine I advocate, this text presents no diffi-

culty. The *Father* denotes that prime essential in the Divine Trinity from which the others proceed—viz: Love. And as Love is superior to Wisdom or Truth in point of dignity, power and importance, just as charity is superior to faith (for which we have Paul's authority), therefore the Father is said to be greater than the Son. Among spiritual principles there are gradations of rank and importance the same as among our bodily organs. And love—pure, devoted, unselfish love—is the highest and noblest attribute of humanity. This, therefore, is *greater* than truth, spiritually speaking—greater, indeed, than any other principle belonging to the human mind. Hence the reason and the meaning of the declaration, "My Father is greater than I."

Then we are taught that there is a most intimate union between the Father and the Son—so intimate that they are said to be one. "I and my Father are one." How one? It is plain that if, according to the popular theology, they are two *persons*, they cannot be one *in person*. They can only be one in spirit or essence. And here, again, your tri-personal theory gives the Unitarian a decided advantage. For he agrees with you that the oneness predicated of the Father and Son is simply a oneness of spirit. All good men, he argues—all who have the heavenly Father's spirit—are said to be one with the Father, and one with each other, for they are one in spirit. Therefore—and how can you deny the logic of this conclusion?—Christ, being one with the Father in precisely the same sense that all good men are one with Him, though in a much higher degree, is merely a good man—better, indeed, than any other man—but not properly divine. But according to the view I am advocating, the Father and Son are one, both in *essence* and in *person*. They are one, as soul and body are one, as heat and light are one in the sun, or affection and thought in man. This kind of oneness answers fully the demands of all the language of Scripture, admits and even necessitates the absolute divinity of the Saviour, and is at the same

time clear of the objection of being incomprehensible or mysterious.

And thus I might go on, multiplying texts of Scripture almost without number in which *Father* and *Son* are mentioned, and showing how easy of interpretation they all are, and what a clear, consistent and rational sense they yield, according to the view I advocate ; while, according to the Old and popular view, they are—some of them, at least—so hard to be understood, and embarrassed with so many and great difficulties. But I trust the examples I have here given will serve my purpose of illustration, and suffice to show you that the demands of the language in those passages of the New Testament to which the popular doctrine of the Trinity appeals for support, yield most readily to the doctrine I have here endeavored to unfold, and are most completely satisfied by it.

I had hoped to conclude, in the present letter, all I wished to say on the subject suggested by the paragraph in your sermon to which I object. But the true Scripture import of the Holy Spirit, and the facility with which the texts wherein it occurs yield to the view I have presented, are points of too great importance in this discussion to be lightly touched upon. I must, therefore, postpone, till another time, the conclusion of my remarks, lest I weary you by the great length of this letter. Meanwhile I remain,

Your Friend and Brother,

B. F. BARRETT.

Orange, Oct. 28th, 1859.

“All the heresies which ever did, or do still, exist in Christendom, have sprung from this circumstance, that men have taken appearances of truth for genuine truths, and as such have confirmed them. Heresies themselves do not occasion man’s condemnation ; but an evil life, together with confirmations of the falsities contained in any heresy by misapplication of the Word.”—*Swedenborg*.

WINTER WINDS.

Stern Winter comes wi'h rude and blustering tread ;
Though hoary are his locks, no joy doth beam
From his unlovely face ; all life doth seem
To shrink from his approach in quiet dread.
On him the unloosed winds attend, and bare
Before them e'en the sturdy oak, who bows
His lofty head unwillingly, and throws
His rugged arms like a giant in despair.
Dread W nter ! Though thou speakest in a voice
That will be heard—Power without its curse—
In thy rough blast, how doth the soul rejoice
To feel the breath of all the universe
On rushing wings !—like Mighty Spirit's breath
Rebuking sluggish souls awaked from death !

R. A. G.

ECCLESIASTICAL AND CIVIL GOVERNMENT.

LETTER FROM ENGLAND.

TO THE EDITOR OF THE SWEDENBORGIAN :

SIR—My last letter gave some account of what was done at the recent session of our Conference. Since then, two numbers of your *Swedenborgian* have come to hand ; in one of which you have inserted my letter on the subject of order in the Church. It is gratifying to find that the ideas contained in this letter were such as to meet your warm approval, and that they very nearly coincided with those of that large portion of the American New Church brethren, who are liberal in matters of ecclesiastical polity. You will have seen that the views put forth in my letter, were in the main precisely those of our Conference, as set forth in

its Address to the Church in this country. You will have been pleased to see, not only how liberal we are here in Britain, but also how nearly we agree with the views maintained in your periodical, the *Swedenborgian*, as the organ of ecclesiastical liberalism in America. When you see these facts, and learn also from our Conference Address that the principles of order which it sets forth have been a means of promoting union, harmony and peace in our Church for seventy years, you will feel encouraged to proceed with new zeal in advocating principles which have worked so well, and produced such happy results. How much you will regret that the Church in America has not always enjoyed a similar state of union and peace ! How much you will regret that the body called the General Convention has not held similar views, and pursued a similar line of conduct to our Conference here !

It has occurred to me that our brethren in America might even now adopt generally the principles of order set forth in our Conference Address. Could they not all come together from all parts of your widely-extended country, and adopt a platform of principles, such as experience has shown are calculated to produce general union, harmony, and peace ? It is not a sufficient excuse to say that the wide extent of your country, and the great distance which separates some brethren from others, present an obstacle to this general union of your Church. You will see in our Conference minutes that we have brethren even in Australia, distant from us a dozen thousands of miles, who are one with us, or are cordially attached to our Conference. If it is not usual for friends and family members to love each other less, and feel less united, when they are dwelling far apart from one another, you may safely conclude that a General Assembly in your country, formed upon proper principles, would unite all the brethren in America just as closely as is done among us here in this country.

However, let me continue to speak of our own affairs. Allow me to say, that, although there was not heard a dissen-

tient voice against that declaration of principles in the Conference Address, when it was read and passed in that body, it is a fact that there are among us a few persons somewhat inclined to High Church principles, who are not satisfied with such of the doings of our Conference as tend to promote equality between ministers and other members, in the management of ecclesiastical affairs. I stated to you a year since, that the presidential chair at our Conference could now be filled by a layman, and also that a layman was appointed last year to write the usual address to the general church. A few persons were not in favor of these changes and it was then stated that this subject should be discussed through the medium of the press. Those dissatisfied ones maintained that matters of an ecclesiastical nature ought to be more especially under the control of the ministers. At length the discussion has been commenced. An article has appeared in our Intellectual Repository advocating this side of the subject ; and it will be followed by another, and perhaps by more than another, after which an answer will appear on the other side of the question. The writer who advocates clerical control, appears to rely entirely on a few sentences from the chapter at the close of the little treatise containing the Heavenly Doctrine of the New Jerusalem, which chapter treats on ecclesiastical and civil government. It will be maintained, in opposition to this writer, that he has not understood the teachings of Swedenborg, who in reality does not favor the idea that the New Church is to have a ruling priesthood.

Allow me here to offer some observations on this controverted subject. In America this matter has been very much discussed, but the discussion has not led to any very satisfactory result. On one side it has been maintained that that chapter did not apply to the New but to the Old Church, from the fact that the teaching of the author there does not agree with his teaching in other places ; and also from the remark, when he says that priests are to teach according to the doctrines of *their* church. On the other hand, it has

been held that Swedenborg did really mean this chapter for the New Church, because it closes the treatise which sets forth the Heavenly Doctrines, and the book itself is entitled "On the New Jerusalem and its Heavenly Doctrine." Now, to myself, the arguments on the two sides of the question are both unsatisfactory. From both of them it would appear that Swedenborg is not consistent with himself, for on one side it is maintained that what the author has said in various places is to be taken *as a whole*, and we are not to establish principles from isolated passages; while, on the other hand, one or two extracts are given on the side of priestly rule, without any attempt being made to reconcile such extracts with others which are in direct opposition to such ideas. All this reasoning is liable to objection. It cannot be that Swedenborg did not know what he was writing, or that he wrote at random, or that he is not consistent with himself. The proper course for persons to take who ascribe inconsistencies to our author, is to conclude that it is they themselves who are at fault through not rightly comprehending what they read. It appears to me that those who make him contradict himself, have formed conclusions from wrong premises. These two parties have both assumed that our author meant by the New Church a *distinct sect or denomination*, with an ecclesiasticism of its own. To myself it is quite clear that Swedenborg did not contemplate the New Church in the light of a separate sectarian party. He did not isolate himself from his former religious connections, nor did he ever advocate separation from those whom we call the old Church. It is evident that he did not know the precise way in which the New Church would manifest itself, any more than he knew how soon or how fast the new doctrines would be received. He seems to have thought that those doctrines would permeate other systems of faith; and that persons here and there would embrace them without separating themselves from their religious connections. Hence he said that the order of things would outwardly continue to be the same in ecclesiastical as well as civil affairs. He

was not going, like a rash man, to turn the world upside down, or overthrow existing government. He would quietly insinuate new ideas, which should, as leaven, work and work in the minds of men, until they would outgrow their institutions both in Church and State ; and then they might change such institutions as they change their dress. These were evidently the views of Swedenborg, who was a prudent man, and not at all disposed to break the bruised reed, or quench the smoking flax. He was also of a catholic mind, and regarded all good men as belonging to the Lord's Church. He measured the Church by that Golden Reed which Mr. Barrett describes in a book which bears this title. With him, that Old Church which he condemned was composed of those persons who were *individually* in faith alone with other falsities, and not a denomination called Episcopalian, or Presbyterian, or the Lutheran Church. With him, the true New Church was not to be a sect but a people.

Let us go with these ideas to that chapter on ecclesiastical and civil government. The author saw in Sweden, Germany and Britain national ecclesiastical establishments, and among these he would introduce the doctrines of the New Church. His controversy was not with kings and bishops, not with establishments themselves, either civil or ecclesiastical, but with principles in the minds of men. Kings are to remain, and be obeyed, and not to be injured either in word or deed. But were rulers and governments always to remain exactly as they were ?—and their laws also to be as those of the Medes and Persians, and never be changed ? Oh, no ! When men should have so far advanced in civilization as to be able to rule themselves, it would be right for them to do so. They might change absolute monarchies for constitutional ones, or establish republics, or even adopt the patriarchal state of things, which existed in the early times. And so with ecclesiastical establishments connected with the state, and running parallel with it. Priests should continue to govern, until men connected with the church should be able to govern themselves, or govern them-

selves from the Lord alone. On reaching this state, they would, as a necessary thing, make changes, or changes would be made, in outward forms, which are matters of ecclesiastical order. They would, at length, imitate the order of heaven, and have no master but Christ, while all they would be brethren. Priests would then no longer rule, but serve ; they would be servants to the servants of God.

Swedenborg gives his reasons for ecclesiastical and civil governments, in the following words :—

“Order cannot be maintained in the world without governors, who are to observe all things which are done according to order, and which are done contrary to order ; and are to reward those who live according to order, and to punish those who live contrary to order. If this be not done, the human race must perish ; for the will to command others, and to possess the goods of others, is hereditarily connate with every one, whence proceed enmities, envyings, hatreds, revenges, deceits, cruelties, and many other evils : wherefore, unless men were kept under restraint by the laws, and by rewards suited to their loves, which are honors and gains for those who do good things, and by punishments contrary to those loves, which are the loss of honor, of possessions and of life, for those who do evil things, the human race would perish.”—(*H. D.* 312.)

After a few more remarks about governors, he continues, in 314, “Governors over those things among men which belong to heaven, or over ecclesiastical matters, are called priests, and their office the priesthood.”

This was the state of the church which needed governing by priests ; or rather, I should, instead of *church*, say *things ecclesiastical*, for the author does not use the word church in this case. How could he, with any truth, call by the name of church, men who were in those evils he mentions ? A church, a real church, is composed of men who are in good and truth ; men who need to call no man master but Christ, and are among themselves all brethren. Such men need no external ruling, no government by priests, because they can keep order by all being servants one to another. Each one can govern himself as of himself, from the Lord alone.

We now see what kind of a *church* it is which stands in need of priestly government. It is men who are not capable of self-government because of their vices and ignorance. Swedenborg saw such men in this and in other countries. In this country he saw how priests ruled, and needed to rule in the government church, which was considered the church of the people. Such was the state of this people that they had to be put in the stocks at a door of the church, or had to stand in a white sheet, and so do penance before a congregation. To these and various other modes of suffering were the people liable, as a means of keeping them in order. Among the Romanists we well know that a priest has power to promote order where it cannot be done by others. Where there is fighting or rioting, a priest will promptly restore order, when the peace officers can do nothing. I know an instance where a large number of Irish work-people are actually kept from dishonesty by their priest. In the case of articles being purloined, the employer has only to go to the priest, who soon, through the confessional, finds out the stolen property and returns it. In all these cases we see the use of a governing priesthood. Swedenborg very prudently would continue this kind of government until these people should be raised out of their low condition.

But perhaps the reader will persist in saying that this chapter at the close of the heavenly doctrines refers to the New Church as a distinct denomination. Well, suppose we grant this point. Suppose a society of five hundred persons, professing the heavenly doctrines, who cannot be kept in order without governors. They are in "enmities, envyings, hatreds, revenges, deceits, cruelties, and many other evils;" and without governors to reward the good and punish the evil, this society would perish. What sort of a church is this? Is it any church at all? It certainly is not a *true* church. And yet our author's teachings apply to such people, and to such alone as these. It does not apply to persons who can govern themselves from the Lord alone.

I will grant, of course, to those five hundred the benefit of priestly government. Now, you see, there is nothing gained by the admission that E. S. meant, in this celebrated chapter, the New Church as a sectarian body ; because even then it is only a body which is in a low and wretched condition, and is in fact no church at all.

Let me now quote a passage from Swedenborg of an opposite kind to the foregoing quotation respecting priestly government. He says in *T. C. R.* 415, "It is not to be understood that the priesthood is to be loved in a superior degree, and from it the church, but that the good and truth of the church should be loved, and the priesthood on their account ; this only serves, and as it serves, is to be honored." Here, you see, the priests are to serve, while in the other case they are said to be governors. Still there is no inconsistency in our author ; because in one case he is speaking relative to a real church, and in the other case only of a low description of men who are not really of the church.

If Swedenborg required ministers to become priests, and rulers over the church, he would require what is opposed to Scripture, and opposed to what he describes in an abundance of passages as being true order in the church. How could he be so inconsistent as to require rulers in a church where all are to be brethren, all equals, all servants, one to another ? There is to be no ruling of man over man in the Church. "One is your master, even Christ, and all ye are brethren."

I am sorry to be very barren this time as to items of news. I may observe that in various places there are signs of progress, if we may judge from what is said or doing in regard to building new places of worship, or enlarging old ones. I may also say that it is likely there will be much done among us this winter in the way of popular lectures.

Yours truly,

Sept. 17, 1859.

FRATER.

THE SWEDENBORGIAN

With this Number, closes the third Volume, and the year 1859. We have aimed to make it a free, earnest, instructive, and liberal New Church Magazine. How far we have succeeded, our readers must judge. Our own standard of excellence has by no means been reached ; and our motto will still continue to be "Excelsior." We thank the many kind friends who have helped to increase our circulation, and would urge upon them the importance of renewed efforts. The Editor has given, gratuitously, all his time and some money ; but he has the satisfaction of believing that a use has been performed, and hopes that in future he may not be without this encouragement.

We have written no *dunning* letters, and do not intend to write any ; but, true to the principle announced in the outset, of *payment in advance*, we have discontinued the work to those, who, as late as August, had not complied with our terms—though, in doing so, we reduced our circulation from about 750 to 600. We mean, as we have said before, to live up to this principle, and fairly to test its practicability. Will our friends, who approve of the principle, encourage us to adhere to it by their prompt remittances ?

We have wished, too, that the *Swedenborgian* might stand entirely upon its own merits ; therefore we have written no *begging* paragraphs, and do not mean to write any. We have an invincible repugnance to begging : and we doubt whether a periodical, which assumes habitually the airs of a mendicant, and cannot live without continually asking alms, is one which is really needed, or which had better be permitted to live. We go upon the principle that honest Christian people are willing to pay for what they feel that they need, or strongly desire to have ; and if the article be not suited to their wants, we hold that it should not be

thrust upon them, nor they continually besieged by imploring missives or pocket-searching paragraphs.

Do not understand us, friends, to mean by this that our Magazine stands in no especial need of your aid ; for it is not so. We need to-day twice the number of subscribers that we have ; and sincerely hope that every one who approves of our work, and desires to see it live and prosper, will feel it a pleasure and a duty to procure at least *one* new subscriber for the coming year, and as many more as possible. The Editor will endeavor to do *his* best ; will the friends of the Magazine encourage him by trying to do *theirs* ? Remember that ours is nearly fifty per cent. larger and cheaper than any other New Church periodical in our country ; and therefore it needs fifty per cent. more subscribers than any other to pay its current expenses.

We have some excellent papers promised for next year.—How many of our subscribers feel interest enough in the work to be willing, for the sake of extending its usefulness, to become responsible for one copy more ? How many ?

CORRESPONDENCE.

[The initials attached to the following interesting letter, which we are permitted to publish, will be recognized at once by all who have read "Smiles and Frowns." The beautiful and catholic spirit which it breathes, forms a striking contrast to that other spirit so clearly revealed in the act here recorded. We have only to express our deep commiseration for the Christian minister who has taken upon himself such "vows" as forbid him to invite to the Communion a lady like Mrs. W., and we pity the church which requires any of its ministers to take such "vows." Is it not possible that this "Rector," if true to his "ordination vows," might be compelled to refuse the Sacrament to the Saviour himself, were He now on the earth?—ED.]

WARREN, Nov. 9th, 1859.

REV. B. F. BARRETT : DEAR SIR :—Your letter of Nov. 5th has really made me happy. I am glad you think I did right. My last

letter was so carelessly written, I rather suspect I may have said something that I should be sorry to see in print; and as you have promised not to use it without my consent, I will replace it by this. For some little time I had felt, when I went to the Episcopal communion, that the Rector felt uneasy about me. I felt it when I led my little band of infant scholars into the vestry room. I felt it when he cautioned the teachers "not to lead their pupils to the muddy streams of heresy." One year ago last March I gave up a class of young girls whom I had taught eight years; but they wouldn't be given up. When I saw them all crying, and a sort of reproach in their looks, I said:

"Come to my house any Sunday afternoon that you feel like it."

"What hour?" was the exclamation.

"Two o'clock!" was the response.

Thus, without the slightest intention on my part, they came to the "green room" for a year, Sunday afternoons, and stayed from one to three hours. I accepted them as of God. Towards the latter part of the year, I vaguely, yet positively, felt that this class was painful to the Rector; so, on our anniversary day, my beloved band were seated around an unaccustomed table in the room so endeared; the girls spread the board with their own hands, and we took our parting supper. The next day the Rector called.

"You have given up your class of young ladies?" he said, after conversing pleasantly.

"Yes, sir; I thought it made you uneasy."

"Mrs. ———," he said, "it has occasioned me great anxiety. I didn't know how much of a Swedenborgian you were."

"I am one entirely. I went to the first Rector, Mr. D——, and offered to give up my class on the score of my belief; he said he would not have me do so, but urged me to come to the Communion. I did so. Afterwards he asked me to take his Bible class. I said I might teach them heresy. The idea was given up with a peculiar smile on each side. When the second Rector had been here awhile, I went to him and offered to let my scholars join his class, while I took infant scholars; he warmly declined taking one from me."

"But, Mrs. ———, you do not endorse the creed?"

"Not all."

"Then you cannot consistently come to the Communion. No words can express how painful this is to me. Perhaps, if you think about it, you may change"——

"It is best to have this decided now," I returned. "I have lived here eleven years, away from all New Church society, and I am more wholly permeated with it than when I came, because I am older and have thought more. To change, my soul must be annihilated. When I went to the sacrament I did not think of doctrinal points. I read:—'Ye who are in love and charity with your neighbor, and desire to live a new life.' I looked only up to the Lord with a prayer for amendment of life. The Communion has done me great good."

"Mrs. ———," he said, earnestly, "I cannot be true to my ordination vows and ask you to come. There is not a person in town for whom I have a higher esteem. Your practice is better than your principles. I separate you from them and believe you a Christian."

"I am used to being regarded as a heretic. I believe you conscientious, Mr. A——, and I appreciate your position. You feel worse about this than I do, though I'm crying."

"I hope we shall be friends."

"We shall," I said, giving him my hand.

"We shall meet yonder." He pointed to the sky, and was gone.

My scholars said some things that were not very beautiful when they learned the news. I showed them that Mr. A—— was conscientious, and deserved credit for performing what was to him a painful duty. I went to church regularly for awhile that all might seem as before, and that my darlings might not think there were sides to be taken in the matter. Mr. A——'s manner is always frank, kindly and cordial to me. When the Methodists learned the circumstance, they invited me to teach in their school. With warm thanks, I proposed waiting a few months to see if my health would be better. But now, on mature thought, I foresee that a prejudiced party might arise, and I have concluded not to return their kindness by the chance of becoming a small bone of contention among them. Last week the first Episcopal Rector, Mr. D——, was here. He is son-in-law of Bishop McIlvaine. He called on me, and seemed more full of charity than ever.

"Do you accept the creed?" he asked.

"I do not believe in the resurrection of the material body," I said.

"But that is very far from the corner stone," he replied. "I think those who love our Lord Jesus Christ ought to work in union. Why don't you write for the Sunday School Union? I think a good book for children does more good than all the theological disputations ever penned. I would not object to have my child's mind and character formed by a book written by you."

When he rose to go, he said pleasantly:

"I thought all the time you were being converted to us. As the Irishman said—'I had hopes.'"

"I tried not to mislead the Episcopalians in regard to my views, Mr. D——."

"You did not. Your position was unmistakable."

In regard to the Episcopalians, I will only say I have never seen, in a single individual, anything but kindly feeling and the frank manner of old.

Most truly,

S. A. W.

[We cheerfully make room for the following letter, at the same time expressing our regret at the delay that has attended its publication, and assuring the writer that it has been purely accidental.—Ed.]

BROOKLYN, E. D., July 9, 1859.

EDITOR, OF THE SWEDENBORGIAN:

Dear Sir:—I am pleased to find that some notice has been taken of my little Book, in the *Swedenborgian*. The severest criticism would not be unacceptable, yet my motives and intentions, I think, have been somewhat misapprehended by the *Swedenborgian* Reviewer. And I

should be greatly obliged if some opportunity could be allowed for disclaiming the pretensions attributed to me.

"Social and Domestic Religion" is not a New Church work; neither is the author a Swedenborgian—certainly not in the usual acceptation of the term, although he is truly a reader of the *Swedenborgian*, and of the *Crisis*, as well as of a few other New Church works. He is also a great admirer of the valuable writings, and eminent learning and virtues of Professor Bush, to whom the first volume of his work is dedicated. The writer feels himself in some degree called upon to make these statements, as it would otherwise, he thinks, appear exceedingly ungracious towards the few New Church friends with whom he is acquainted, that he should be supposed to have "had *their* needs and requirements specially in view" in preparing the work for publication.

The author at the same time desires to say that the brief "Declaration of Sentiments," are *peculiarly his own* and not designed to be expressed on behalf of the comparatively few other persons who may be found to agree with him in opinion. In some respects, this is considered by the author himself to be the best portion of his work, as it has afforded him a desired opportunity of casting his mite, however small, into the rich treasury of important *truths* which are to prove for the healing of the nations. It is therefore the very last item of his book that the author would ever consent to have "expunged." The Children's Catechism, however, he would gladly endeavor to improve in some future edition.

Very respectfully,

Yours, &c.,

"PROPRIETOR."

[We are permitted to publish the following letter from a highly esteemed and intelligent member of an Orthodox church, who has, for some months past, been a constant reader of our Magazine. With the spirit of the letter we sympathize most cordially. Christ is the all in all of Christianity. Vital union with Him is the soul's salvation—the only true joy. And this union is what alone can break down the strong barriers of sect and party, and build up a true spiritual brotherhood. It is idle for men to think of a true internal union with each other until they are first united to Christ as the branch to the vine. And we believe there are many among the various Christian sects who have attained to this vital union with Him. Therefore we feel ourselves in sympathy with the good and true of every denomination.]

As to the name of our Magazine, to which our correspondent objects, we would say in justification of it, that it is at once honest, outspoken, and significant. It may—no doubt it will—repel some at first; but possibly it may attract as many as it repels. However that may be, we *intend* that the doctrines and philosophy advocated in our columns shall be in accordance with those revealed by the Lord through Swedenborg.

And as these doctrines (so we believe) are all from the Lord, and contained in his Word, therefore all who receive them into their hearts and lives, do, in the same degree, receive the Lord. No writings are better calculated to destroy everything like man-worship, and to lead us to the worship of the Lord Jesus Christ alone, than the writings of Swedenborg. When the spirit that pervades these writings, and the system of doctrines they teach, come to be rightly understood, it will be seen that this name, *Swedenborgian*, is as beautifully significant as any that can be found, suggestive of a Christianity that is at once pure, spiritual, rational, and unsectarian, and whose doctrines all lead the mind of the believer to the Lord Jesus Christ as the only God and Saviour, the central Light and Life of the moral universe. It is because this name is, to our mind, so replete with lofty significance, that we are inclined to retain it, even though it be, to some uninformed persons, suggestive of all that is fanciful, wild, or visionary.—ED.]

OCTOBER 30th, 1859.

DEAR BROTHER IN THE LORD,—I trust I may not be considered obtrusive, if I again write you. After reading your Magazine, I commonly find a response forth-coming from my heart, so much do I admire its free, liberal spirit. I have long been looking for a paper, or periodical, which should be a Bethlehem-star, pointing alone to Christ; and to which all who love Him sincerely might bring their offerings, and thus the odor of heavenly love be diffused from one Eden, or garden of the Lord, to another. The title of your Magazine, "*Swedenborgian*," which first met my eye scarcely a year since, was a little forbidding, and has hindered me from presenting its claims to some whom I knew would appreciate its spirit, did it not at once repel by this phase of Sectarianism. I am looking for the day when all the disciples of Jesus shall be inwardly taught by Him, and need not that any man teach them. Still, whatever of truth man has received from the Lord, is worthy to be exhibited, but always with its stamp of fallibility, and especially so, when drawn out at length in a system of doctrines. And here I may quote a sentence from your last Number, page 333,—"*To require literal perfection [in any system of man's] is to expect human infallibility, or such Providential oversight as would destroy man's freedom*" If, therefore, your Magazine bore only the title of "*New Church Monthly*," it would, in my humble view, better subserve the object of its mission, viz: to magnify the truth and the truth only. I shrink from being an adherent or follower of any man, except the man Christ Jesus. The light of truth is destined to shine brighter and brighter, and the nearer we get to Christ, individually, experimentally, the more clearly is truth revealed to the mind. Truth in its unfoldings is progressive, eminently so.

I see in Christ all light and truth and beauty. His Divine Humanity opens a prospect vast as Infinity, in which one may forever progress. Is it not a soul-refreshing view to get hold of this truth, this great

practical truth? However low we may be fallen, we may rise to a similitude with Christ. Is it not by a hearty reception and belief in Christ, rather than the reception of any doctrinal points, that we advance in the divine life? This reception of Christ involves a loving obedience to all his will. And by thus *doing* his will we shall know of the doctrines, as far as we have the capacity to embrace them. It is blessed to experience the truth—to have the truth fulfilled in us as it was in Christ. And the more complete this experience, the more we are like Christ. Your view, that “the Lord is now in the effort to establish a New Church upon the earth, of which brotherly love is to be the distinguishing badge,” fully accords with the divine teachings in my own heart. This is indeed the “sun-girdled and star-crowned woman,” or church, of which the Revelator speaks. There will be a bond of Brotherhood in Christ, which will overleap all the dykes and dams—the huge precipices and high walls of sectarianism. I love to contemplate a human soul, and such I am now privileged to see, standing somewhere in the vicinity of Christ, and looking over all the battlements of Satan and looking them down. So was the tower of Babel levelled; so was the great Babylon destroyed—both emblematical of satanic self. I am so happy to think there is one grand centre in which all may meet and join hands. And this centre, Christ, conjoins heaven and earth. We need not go up to heaven to find the radiance of the central Sun; it pervades all worlds. It is only satanic self that blinds the eye to this light. And “the Lord, with the brightness of his coming,” will discover this monster of iniquity, so aptly described by the Revelator as “The beast with the seven heads, and ten horns.” This work is being done. It is in the process of consummation. All must see its workings at the present time. And much is seen that is not acknowledged. Few, alas! are yet beyond the shackles of a sect—“They pay tithe of mint, and anise, and cummin,” and bow to the doctrines of a sect, and know not that they are shutting themselves up in a dark prison, where the celestial Sun shines only through chinks and crevices. O, that they would come out, and let the broad Sun shine fully on them. It is he, who has the eye single to Christ, whose body is full of light.

* * *

MISCELLANEOUS INTELLIGENCE.

PROF. BUSH AND THE NEWSPAPER PRESS.—We are sometimes in doubt whether the Secular or the Religious newspaper press of our country is least reliable in its statements of mere matters of fact. That the same kind of *partizan* spirit influences both, is plain enough to the most casual observer. And we incline to the opinion, that, on the score of intense and blinding prejudice, the Political newspapers are rather outdone by the Religious.

Since the death of Professor Bush, some of the Calvinistic newspapers have circulated the report that previous to his decease he renounced the doctrines of the New Church, and died in the belief of "orthodoxy!" And on the other hand, a newspaper *not* professedly Calvinistic, but the advocate of an ecclesiastical polity which it is known that Professor Bush loathed through life—a paper, whose repeated acts of injustice towards himself and other liberal-minded New Churchmen he often had occasion to complain of—now seeks to persuade its readers that Professor Bush was the friend and admirer of its own peculiar notions! The latest attempt of this sort which we have seen, was, an effort at representing him as believing in the importance of *re baptism*, as it is called, as "recommending" it to those who received the doctrines of the New Church, as "regretting," several years before his decease, that he had not himself been re-baptized, and of being "desirous," before removing from Brooklyn to Rochester to receive what is called "New Church baptism." It is only necessary to say, in answer to all this, that Professor Bush was not a man to *profess* a certain belief, and *act* the very opposite to such profession. He was not a man to *believe* one thing and "recommend" it to others, and himself go and *do* a totally different thing. He was not a man to "*desire*" to have a service performed for him, which he believed useful, and which it is well known he could have had performed, for the mere asking, almost any day for years previous to his decease, and never once *ask* to have it performed. On the contrary, he was a consistent man, and one who lived *according* to his convictions, not *contrary* to them. And the simple fact that he never *was* re-baptized, and never asked to be, though constantly seeing and mingling with New Church ministers for the last fourteen years of his life, ought to be a sufficient answer to all such newspaper reports as the one here alluded to. Professor Bush's friends, we are inclined to think, will find it much easier to disbelieve certain newspaper paragraphs, than to believe that he was an inconsistent man, or one whose practice agreed not with his belief. And besides his persistent practical denial of what is now proclaimed to be his opinion, he was never known during his life to write or publish one syllable in approval or recommendation of re-baptism. How is this to be reconciled with his own alleged "desire" to be re-baptized, or his "regret" that he had not been? Professor Bush is one of the last men that we should have supposed *any* paper would ever have thought of quoting as the friend or advocate of any exclusive or ultra high-church notions.

VISITORS TO THE TOMB OF SWEDENBORG.—A letter from a London correspondent of the *N. Y. Tribune*, under date of Sept. 28th, contains the following interesting paragraph :

“ A few days ago I enquired at one of the thousand old book shops for any of Swedenborg's books, and was told by the old man that there was of late a great inquiry for Swedenborg's works, but that none were offered for sale. From thence I went to visit the tomb of the greatest man of learning and piety of whom there is any record. Swedenborg died in London in 1772, and was buried in the vault of the Swedish Lutheran Chapel in Princes Square, Ratcliffe Road City. It is a quiet neat little square, not more than eighty yards on a side, and the little chapel surrounded by two strong iron railings, stands in the middle of the church yard. Two old Swedes in attendance unlocked the great gates and door of the Chapel, and we entered the prettiest place of worship I remember to have seen. On the northern side wall there is a neat white marble tablet erected to Swedenborg, and the guide pointed out to us the exact spot where his remains lie in three huge coffins. We learned that the number of visitors to the tomb was yearly increasing, and although his doctrines and faith were not quite in harmony with those of the Lutherans, that, nevertheless, his memory was much revered by this congregation. The house where he last lived and died was in the neighborhood, but is not exactly known, so little notice was taken of him in London; for he lived in great modesty and quietude, occupied with his imperishable works which now are attracting the attention of wise people of all lands.

LITERARY NOTICES.

A History of all Religions, containing a Statement of the Origin, Development, Doctrines and Government of the Religious Denominations in the United States and Europe. Edited and compiled by Samuel M. Smucker, LL. D. Philadelphia: Duane Rulison, Quaker City Publishing House, No. 33 South Third st., 1859.—By “all Religions,” the compiler here means not only Jews and Mahomedans, but all the various *sects* in Christendom. This work gives the origin, history, government, &c., of some seventy or eighty Christian sects or denominations, a large proportion of which are to be found in our own country. From an attentive perusal of its pages we are led to the conclusion that its editor and compiler has, for the most part, discharged his duty with scrupulous fidelity. And he has certainly produced a volume of great interest and value to the general student, and

almost indispensable to the student in theology. The articles we have read—generally occupying from three to ten pages—appear in most cases to have been prepared with great care, and, we should judge, by some person belonging to the particular sect whose history, doctrines, &c., are given. This is proper and right; for who can give the doctrinal views of any denomination, or other matters of general interest pertaining to it, so well as one who belongs to that denomination, and who may be presumed, therefore, to have made its creed and history a special study. We regret that Dr. Smucker should not have done this in all cases, especially in the case of “Swedenborgians,” about whom, and their doctrines, there is so much misapprehension in the popular mind. A liberal amount of space—nearly seven pages—is devoted to Swedenborg and his system of doctrines; and this “history” gives evidence of having been prepared by a person kindly disposed, and who *meant* to do the subject full justice. And notwithstanding its many mistakes, such as no intelligent “Swedenborgian” could have committed, it is in the main far more truthful and just, than the accounts of the New Church and its theology which we usually meet with in works of this character. Still the mistakes are such as ought to be corrected; and it is our intention to make a personal application to the enterprising publisher to permit these seven pages to be re-written, and new plates to be cast—a request with which we have no doubt he will cheerfully comply, as he must see the great importance of having a work of this kind correct. We will mention only a few of the erroneous and defective statements—statements which cannot fail to mislead the reader—to which we object.

For example: speaking of Swedenborg’s intercourse with the other world, the writer says it was “departed spirits, who communicated to him what he afterwards revealed and taught to others”—“Communication with the spirit-world is the fundamental idea of the system of Swedenborg (!) By this means he professed to receive his religious opinions.” “Some of the sacred books they [Swedenborgians] think contain an internal sense, having been written according to the Science of Correspondences. Of this character is the book of Job.” “They base this opinion [concerning the Resurrection] on the declaration of St. Paul, that ‘*there is a natural body and there is a spiritual body.*’” “The resemblance between the things of the other world to those of this is the foundation of that doctrine of ‘Correspondences.’” “It is the labor of a life-time to become thoroughly acquainted with the mysterious and extraordinary doctrines which he [Swedenborg]

taught." These, and other objectionable things of a like nature, we trust, will be corrected before the issue of another edition of this otherwise excellent work.

THE UNITARIAN QUARTERLY JOURNAL.—We learn from the Oct. Number of this work, which has hitherto been issued *quarterly*, that it is to be published hereafter as a *monthly* of about 48 pages - the size, paper, print, general aspect, and *price*, to remain as heretofore. The intention is to make it "an instrument for awakening and nourishing a missionary spirit in the denomination." Although the subscription price is only \$1.00, the editor says: "We shall take as much pains with it as if it were the North American Review, and cost five dollars a year." It is a work which certainly *ought* to meet with a wide circulation among Unitarians. While we do not, of course, agree with it in all its doctrinal inculcations, we are able to recognize and free to admit its exceedingly kind, courteous, and manly bearing, and to appreciate its large, catholic and christian spirit. In these respects—rather important, too, in our view—we are not sure but some of our New Church periodicals might be benefitted by an exchange with this work.

God in His Providence, &c. By WOODBURY M. FERNALD. Boston: Otis Clapp, 3 Beacon street. New York: D. Appleton & Co.—We have received a copy of this work, the title and contents of which were announced in our October issue. We have not had time to peruse it as thoroughly as we desire to, nor have we space now for so extended a notice as the work deserves and as we intend to give it. We are satisfied, however, from the casual glance we have bestowed upon its pages, that it is a work of great merit—a profound and skillful handling of a deeply interesting and important subject. It appears to have been written: not merely for the purpose of gratifying the author's ambition to make a book, but because he really felt that he had something to say which ~~was~~ worth listening to. No one who reads it will doubt the truth of the declaration in the preface, where he says: "We have written in the love of it. We have not sought merely to add another book to the many now in the world. This work is the fruit of more than twenty years professional thought and reading, and labor and observation among men, and we have honestly felt that it is now called for." We are glad, too, that Mr. Fernald has written for "the wide, wide world," and has not adopted that dull, dry, technical style, which

has hitherto characterized many of our New Church writers. There is a vigor, freshness and life in the portions we have read which are really very refreshing, and seldom to be met with save when a writer feels an internal and irrepressible prompting to say something. The work cannot fail to have a wide circulation and to do good service for the Lord's kingdom and church. We rejoice to learn that the first edition was all sold in less than four weeks after its publication, and a second edition put immediately to press. The publisher, too, has executed his part of the work in a worthy manner, increasing the attractiveness of the volume by the quality of paper and the typographical execution.

New Star Papers, or Views and Experiences of Religious Subjects. By HENRY WARD BEECHER. New York: Derby & Jackson, 119 Nassau street, 1859.—Most of these Papers have been before published in the columns of the *New York Independent*, to which Mr. Beecher is a regular contributor. But this, so far from detracting from the interest or value of the volume, will only make it the more eagerly sought after. It is made up of short articles, chiefly on religious subjects, but generally of a practical character, and written in Mr. Beecher's most vigorous and attractive style. The author's wonderful power at word-painting and marvellous fertility in illustration, are well illustrated in this volume. We know not which to admire most, his copiousness and general elevation of thought, his freedom from all bigotry and religious cant, or the magnificent drapery under which his ideas are clothed. There are few living authors who deal more in symbols than Mr. Beecher, or whose figures are more apt and felicitous. His imagery is usually drawn from scenes and objects familiar to all classes; therefore, though he discourses so much in figures, he is seldom unintelligible even to the least educated minds. As to the doctrinal part of this book, there is but very little to which an intelligent and liberal-minded New Churchman would object. How well is the distinction between the Lord's *presence* with man in and through the understanding of truth, and his *conjunction* with him in and through an obedient and loving heart, illustrated in the following passage from the chapter 'Abide with us.' He uses that natural and most expressive symbol—the sun—and refers, by way of illustration, to his clear, cold beams in the days of December :

"But nothing springs up. The tree makes no growth. The light does not enter in. It lies wide abroad, indeed most beautiful, but nothing is created by it; for burnished icicles and frost drops are the

only stems and flowers which come from the slant and cold brightness of the winter's sun. It is only when at length the sun returns from its equatorial pilgrimage, and enters into the earth, and abides within it, that life is awakened. The earth knows his coming. In winter, nature lies as if dead. The sun stretches itself upon it, as did the prophet upon the woman's son, and from every part there is resurrection of root, stem, bud and flower. But none of these things happen to casual and infrequent shining. They are the fruit of indwelling heat. Not till the sun enters in and abides in the soil, not till days and nights are struck through with warmth, is there life and glory. If this be so with the lower physical nature, how much more eminently true of the human soul and of its Sun of Righteousness!"

Then let any intelligent New Churchman read the chapter, "Christ knocking at the door of the Soul," or "The Mountain and the Closet," or "Trust in God," or "Purity of Character," or, indeed, almost any other chapter in the book, and he cannot help feeling that Mr. Beecher is really rendering good service to the cause of the common Master, although "he followeth not with us."

The avoidable Causes of Disease, Insanity and Deformity; By Dr. JOHN ELLIS, of Detroit, Mich.—is the title of a new work now in press—to be published in a few weeks—which is intended to be emphatically a work for the people, and will, no doubt, be found to be one of more than ordinary interest and value. The following is the table of contents, with which we have been kindly furnished by the author:

Chapter 1—Spiritual and mental causes of disease, or the perversion of the passions and faculties of the soul. Chapter 2—Natural causes of disease—a general view. Chapter 3—Use and abuse of the digestive organs in eating and drinking, &c. Chapter 4—Violation of the conditions requisite for physical development and preservation—air, light and exercise—both mental and physical. Chapter 5—Marriage and its violations. Chapter 6—Children, and the causes of their diseases. Chapter 7—Education; our imperfect system of education among the chief causes of disease, insanity and deformity. Chapter 8—Fashions and habits of the ladies—causes of ill health among them. Chapter 9—Neglect of amusements. Chapter 10—Improper use of poisons. Chapter 11—Alcoholic and fermented drinks. Chapter 12—Excessive labor; wounds; proper and improper methods of dressing them.

Wm. Liebert